Seven Questions in Dispute

William Jennings Bryan

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By

William Jennings Bryan

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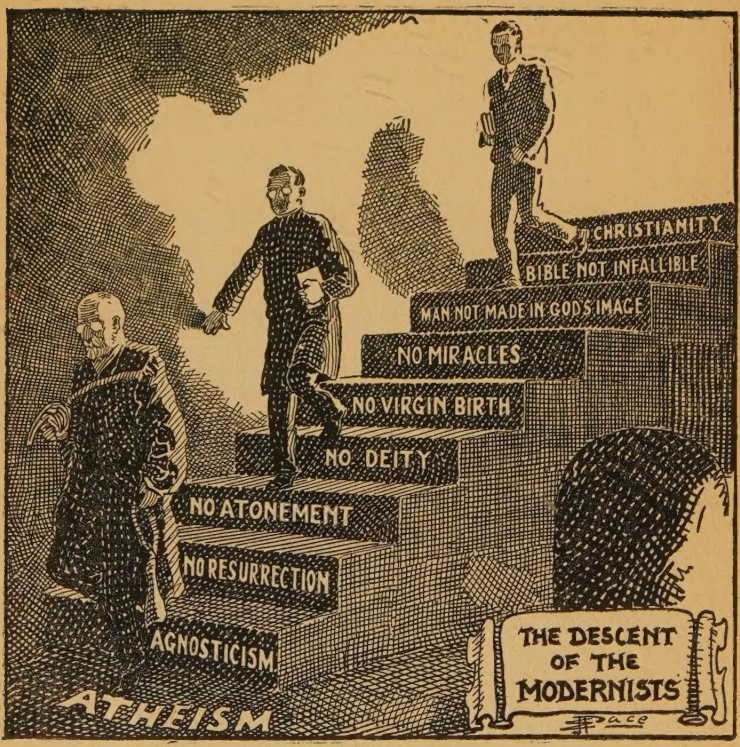
CHRISTIANITY
BIBLE NOT INFALLIBLE
MAN NOT MADE IN GOD'S IMAGE
NO MIRACLES
NO VIRGIN BIRTH
NO DEITY
NO ATONEMENT
NO RESURRECTION
AGNOSTICISM
ATHEISM
THE DESCENT OF THE MODERNISTS

Shall Christianity Remain Christian?

Seven Questions in Dispute

By
WILLIAM JENNINGS BRYAN
Author of "In His Image," "Famous Figures of the Old Testament," etc.

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New York: 158 Fifth Avenue
Chicago: 17 North Wabash Ave.
London: 21 Paternoster Square
Edinburgh: 75 Princes Street

This little volume, briefly setting forth my views on certain vital truths of the Christian Faith, is affectionately dedicated to my beloved children and grandchildren

PREFACE

THE chapters forming the content of this volume appeared, primarily, as a series of articles in the columns of *The Sunday School Times,* and are not written from a sectarian or denominational standpoint. The principles and propositions discussed are fundamental. The differences which raise the issues considered, show a line of cleavage that runs through all denominations.

In May, 1923, the Presbyterian General Assembly (North) issued a pronouncement on five of the questions which are considered in these chapters, and the position taken by the Presbyterian Church at that time represents the views of a large majority of the rank and file, not only of its own communion, but of all the Evangelical Churches, and of the Catholic Church as well. It is the same moreover, as that taken in the same month by the Southern Baptist Church in its National Convention at Kansas City.

In November of the same year, the Bishops of the Protestant Episcopal Church met at

Dallas, Texas, and reiterated their acceptance of the Apostles' Creed as the foundation of their Church's belief, specially emphasizing the Virgin Birth.

In the Northern Baptist Church the same questions have arisen, and the Baptist Bible Union of America has been formed to give expression to the views of those of that denomination who hold to "the faith once for all delivered unto the saints."

The Southern Methodist Church is agitated by the same issues, as is shown by the controversy raised by modernist lectures delivered at Junalaska under the auspices of the General Sunday School Board.

In the Northern Methodist Church, the issue has been accentuated recently by the enforced retirement of one of its ministers on account of his liberal views. Most of the theological seminaries of the Northern Methodist Church describe themselves as liberal.

In the Christian Church the lines are being drawn between those who call themselves conservatives and those who style themselves liberals or modernists, and the Congregational Church is not entirely free from dissension on this subject.

The conflict of opinion has even reached the foreign missionary fields. The Bible Union

of China has been organized to protect the Bible from the attacks of liberal missionaries. The Bible Churchman's Missionary Society of England has just been organized to defend the Bible from the attacks made upon it by one of the leading missionary societies of that country. Missionary work in India is being embarrassed by the same division as to the authority of the Bible.

The Church papers in all denominations are taking sides, each charging the other side with menacing the Church's welfare. While the Presbyterian Church is reiterating a declaration made by the Assembly in 1910 and 1916, that "It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide, and move the writers of Holy Scriptures as to keep them from error," the editor of one of the leading papers of that church says, "God only knows how many souls that folly ruined."

I may add that the question of pre-millennialism or post-millennialism does not enter into this discussion. Both schools rely upon the Bible as their authority; it is not a question of inspiration but of interpretation. Both realize that Christ's Second Coming depends upon His First Coming; unless the Bible is inspired, He did not come as a Saviour at all; He was

not divine; had no preëxistence; was not God incarnate in the flesh; was not conceived by the Holy Ghost; performed no miracles and never rose from the dead. In like fashion, the story of man's creation and origin rests now and always on the authority of the Word of God.

It is time for the spiritual forces of the nation and the world to unite in opposing the teaching of evolution, not as an unproven hypothesis, but as if it were an established fact; all who give a spiritual interpretation to life are vitally interested in combatting materialistic influences and in defending belief in God, the foundation of all religious faith. The future of the race is at stake. All Christians, of every sect and denomination, should unite in defense of the Bible as the inspired and infallible Word of God and in defense of the Bible's Christ, Saviour as well as Example and Teacher.

As modernism attacks all that is vital in the Christian religion, the real issue presented is: Shall Christianity remain Christian?

W. J. BRYAN.

Miami, Fla.

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I

THE INSPIRATION OF THE BIBLE

THE WORD OF GOD
Destructive Criticism
UNBELIEF
Never fear, brethren! She has weathered many a gale as rough as this; and besides, the Master is aboard.

I

THE INSPIRATION OF THE BIBLE

IS the Bible true? That is the great issue in the world to-day, surpassing in importance all national and international questions. The Bible is either true or false; it is either the Word of God or the work of man. If the Bible is false, it is the greatest impostor that the world has ever known. And, if an impostor, it will be dragged down from its high place and condemned to association on equal terms with the books that are the product of human minds. Worse still, if it is an impostor, the odium of indictment and conviction will sink it to a place far below the level of man-made books because, from beginning to end, it claims to be the Word of God, by inspiration given.

As there can be no civilization without morals, and as morals rest upon religion, and religion upon God, the question whether the Bible is true or false is the supreme issue among men. As the Bible is the only book known to the Christian world whose authority depends upon inspiration, the degradation of the Bible leaves the Christian world without a

standard of morals other than that upon which men can agree. As men's reasons do not lead them to the same conclusion, and as greed and self-interest often overthrow the reason, the fixing of any moral standard by agreement is impossible. If the Bible is overthrown, Christ ceases to be a Divine character, and His words, instead of being binding upon the conscience, can be followed or discarded according as the individual's convenience may dictate.

If, on the contrary, the Bible is true—infallible because divinely inspired,—then all the books that man has written are as far below the Bible in importance as man is below God in wisdom. The only ground upon which infallibility or inerrancy can be predicated is that the Book is inspired. Man uninspired cannot describe with absolute accuracy even that which has already happened. Carlyle characterized history as "the distillation of rumour"; it has also been described as "fiction agreed upon." Wendell Phillips, whose geographical location ought to be a guaranty that he was not prejudiced towards the section in which most of our history is written, says that the people make history, while the scholars write it, part truly and part as coloured by their prejudices.

The Bible not only gives us history, and

that, too, written in many cases long after the events transpired, but it gives us prophecy which was fulfilled centuries later. The language of the Bible cannot be explained by environment, for environment, in most instances, was entirely antagonistic. It cannot be explained by the genius of the writers, for they were largely among the unlettered. The Bible could not have lived because of favouritism shown to it, because it has been more bitterly attacked than any other book ever written. The attacks upon it probably outnumber the attacks made upon all other books combined, because it condemns man to his face, charges him with being a sinner in need of a Saviour, indicts him as no other book does, holds up before him the highest standard ever conceived, and threatens him as he is threatened nowhere else.

And yet the Book stands and its circulation increases. How shall we account for its vitality, its indestructibility? By its inspiration and by that alone. Those who accept the Bible as true, inerrant, and infallible believe that the original autograph manuscripts which, through copies, are reproduced in the Old and New Testaments, were true, and true because divinely inspired—"holy men of God spake as they were moved by the Holy Ghost" (2 Peter

1: 21). Because they were moved by the Holy Spirit, they spoke with accuracy and with the truth of God Himself. There may have been mistakes in copying, and there may have been mistakes in translation, as shown by revisions, but these do not materially change the phraseology and do not at all change the vital truths of the Bible. The assaults that are made upon the Bible to-day are not attacks upon copying or upon translation; they are attacks upon that which the Old and New Testaments offer as Divine truth. The dispute is not over the language of the Bible; it is over the inspiration that directed the utterances. The most important passages rejected are rejected not because of lack of proof that they are true, but on the ground that they cannot possibly be true, regardless of proof.

Orthodox Christians believe in plenary inspiration; that is, that all of the Bible was given by inspiration. They believe in verbal inspiration; that is, that the words used in the original manuscripts were the actual words of God as spoken by holy men of God "as they were moved by the Holy Ghost." They accept the Bible as true and divinely inspired, beginning with belief in God as Creator of all things, continuing Ruler of the universe which He made, and Heavenly Father to all His chil-

dren. They believe that God is a personal God, who loves, and is interested in, all His creatures. They believe that He revealed His will unto men, and they accept the testimony of the writers of the Bible when they declare that the Holy Ghost spoke through them or through those whom they quote.

Those who deny that the Bible is true and infallible may be divided into several groups.

First: atheists reject the Bible because they deny the existence of God. Believing that there is no God, they are consistent in believing that there is no Bible or Word of God.

Second: agnostics profess ignorance; they do not know whether there is a God or not, and they consistently reject the Bible because they cannot believe there is a revealed will of God unless they believe there is a God with a will to reveal. Darwin was consistent when, in a letter written in his old age, after he declared himself an agnostic, he also declared that he believed there never had been any revelation. It is useless to argue either with an atheist or an agnostic in favour of an inspired Bible. They must first be brought to believe in a God before it is worth while to talk to them about God's Word—although the Bible itself is proof of the existence of God.

Third: there are some who believe in God

but do not believe that He ever revealed His will to men except through Nature. They profess to know God through what they call Nature, and through Nature alone.

Where the Real Conflict Lies

Here are three classes made up of those who deny that the Bible is an inspired book, but they are not the ones who are to-day doing the greatest harm. The atheists are few in number, relatively speaking, and are so unreasonable as to exert little influence. Their denial of the existence of God in the face of overwhelming evidence that He does exist discredits their intelligence and reduces their influence to a minimum.

The agnostics, by professing ignorance, forfeit their right to advise on the subject. They become a mere negative force, unwilling to accept the evidence in favour of the existence of God, and yet confessedly unable to furnish proof of the non-existence of God. And, as they do not attempt to prove that there is no God, they cannot consistently assert that the Bible is not the revealed will of God. They simply do not know.

And so with those who affirm belief in God but deny all revelation. Their denial of a revelation rests upon an assumption that God

would not speak directly to man, which is combatted by proof that God did actually speak to man, as proved not only by the words themselves but by the influence the words have exerted on hearts and lives. The Christian need not be alarmed by any efforts that can be put forth by the members of the third class—those who deny all inspiration or refuse to believe in any inspiration.

The real conflict to-day is between those, on the one hand, who believe in God, in the Bible as the Word of God, and in Christ as the Son of God, and those, on the other hand, who believe in God but who believe that the Bible is inspired only in part—differing among themselves as to how much of it is inspired and as to what passages are inspired. The latter set up standards of their own, and there are nearly as many different standards as there are believers in partial inspiration. When they deny the infallibility of the Bible, they set up a standard that they regard either as infallible or as more trustworthy than the Bible itself. They really transfer the presumption of infallibility from the Bible to themselves, for either they say, "I believe this part of the Bible to be untrue because my own reason or my own judgment tells me that it is untrue," or they say, "I believe it untrue because So-

and-So, in whose judgment I have confidence, tells me it is untrue." Whether one trusts in his own judgment as to the truthfulness of a passage, or trusts the judgment of some one else who denies the truthfulness of a passage, he is, in fact, trusting his own judgment, because if he does not rely on his own judgment in rejecting the passage it is his own judgment that substitutes the authority of the individual selected by him for the authority of the Bible.

It need hardly be added that such a rejection of the Bible, however the objector tries to limit it, is equivalent to a total rejection of the Bible as an authority, because an authority which is subject to be overruled on any point on any subject by anybody who cares to take the responsibility of overruling it, ceases to be of real value.

To illustrate: The orthodox Christian says to his child: The Bible is the Word of God. It contains the truth about the science of How to Live, and all the truth that it is necessary for one to know. Accept it and follow it, and it will be "a lamp to your feet and a light to your path." Trust it and you will make no mistake.

What is the attitude of the parent who believes that the Bible contains error? It depends upon how much error he thinks there is

in the Bible—that is, how "liberal" he is. If he thinks that the errors outweigh the truth that the Bible contains, he will not care to have his child read it at all. If, like some of the modernists, he spends so much time finding fault with some of the so-called errors that he does not have time to quote the parts which he thinks probably, if not actually, true, the child will not likely desire to read it. By the time the child is sixteen, it may think itself able to decide Bible questions for itself and, following its parent's example, do some rejecting on its own responsibility.

A sophomore in a Georgia college informed me, at the conclusion of an address in Atlanta, that in order to reconcile Darwinism and Christianity, he only had to discard *Genesis.* Only *Genesis!* And yet there are three verses in the first chapter of *Genesis* that mean more to man than all the books of human origin: the first verse, which gives the most reasonable account of creation ever advanced; the twenty-fourth verse, which gives the only law governing the continuity of life on earth; and the twenty-sixth, which gives the only explanation of man's presence here.

The tendency of the human mind is to be consistent; therefore, when, for any reason, one eliminates a passage from the Bible, he

generally proceeds to eliminate all other passages to which the same objections apply. The usual starting point, to-day, is the Mosaic account of man's creation; this is eliminated on the ground that it is inconsistent with the hypothesis of evolution, which will be considered in another article. The same reasoning eliminates the miraculous and the supernatural if carried to its logical conclusion. The Fall of man is next denied and, with it, the Atonement. Then the Virgin Birth is eliminated on the ground that it is miraculous and supernatural. By the time the modernist has brought the Saviour down to the stature of a man and then brought man down to a brute ancestry, he is ready to deny the bodily resurrection of Christ and leave Him entombed with the other dead. When the miracles and the supernatural are taken from the Bible, its inspiration denied, and its Christ robbed of the glory of a virgin birth, of the majesty of deity, and of the triumph of a resurrection, there is little left in the Bible to make it worth reading—certainly not enough to justify one in patterning his life after it or in carrying it to heathen lands.

The rejection of the doctrine of inspiration is a complacent sort of philosophy, that leaves those who adopt this view at liberty to spend

upon their own pleasure time and money that they would feel it a duty to use for the spread of Christianity if they considered the Bible's message a Divine one and the world's need of Christianity an imperative need.

The Bible's inspiration is proved in many ways. Prophecies fulfilled are proof that those who uttered the prophecies were inspired. The harmony existing between Bible writers separated by centuries is proof that the same Spirit revealed to them the truths which they recorded. The truths which the Bible contains —truths vindicated in the lives of thousands of millions of people, millions of whom have died in defense of those truths—are the strongest evidence possible.

The inspiration of the Bible is also proved by the fact that, while progress has been made along all other lines, no progress has been made in the matters of which it treats. We go back to the Old Testament for the foundation of our statute law, and to the Sermon on the Mount for the rules that govern our spiritual development. The words of fishermen and others of the common people to-day outweigh in influence the teachings of Grecian philosophers and the wise men of other ancient civilizations. Why? Because they spoke as they were inspired.

Personal experience, also, testifies to the truth of the Bible. God's Word has given indomitable purpose and invincible strength to those who relied upon it; to those who trusted in it it has brought peace "that passeth understanding"; and it is the only hope of peace in the war-worn world. The Bible works miracles to-day; it lifts up the fallen and infuses a passion for service into hearts that were before overflowing with selfishness. "By their fruits ye shall know them"; and the fruits of the Bible prove its Divine origin. It points the way to God and to Christ, and gives us the only solution of the problems that vex our hearts and perplex the world, namely: Thou shalt love the Lord with all thy heart, soul and mind, and thy neighbour as thyself.

The Bible is the only Book that gives the Christian's conception of God; it is the only Book that tells us of Christ and His mission. When faith in the Bible's veracity is destroyed, we have no God to worship or to fear, and no Christ to save by His blood and to guide by His heaven-born wisdom.

The world never needed an evangelistic Gospel more than it does to-day; and evangelism, it must be remembered, dies when the Bible ceases to be accepted as the revealed will of God.

II

THE DEITY OF CHRIST

THE WAY, THE TRUTH AND THE LIFE
DIVINITY
I AM
HUMANITY
If Christ is NOT God

II

THE DEITY OF CHRIST

WHEN one considers that for nineteen hundred years the deity of Christ has been the corner-stone of the Christian Church, it may seem strange to my readers that they need consider at this time the question: Was Christ God, or just a man? But even a casual perusal of the pages of the religious press—not to speak of the secular press—will convince one that the issue between these two views of the Saviour is a very vital one. There are in nearly all of the evangelical churches members, and even ministers—not many, but a few—who openly reject orthodox teachings in regard to Christ's personality. Besides those who boldly dissent, there is a still larger group of timid doubters who cling to the orthodox terms but give these terms an interpretation which destroys their meaning.

Take, for instance, the word "Divinity," as used in describing the supernatural element of Christ. Until recent years, one claiming to believe in the Divinity of Christ would be accepted without question as a real worshipper of the Master. But in recent times some who

regard Christ as merely a good man and a great teacher, but entirely human, acclaim His Divinity, explaining that He was Divine in the sense in which all men have something of divinity in them. The interpretation which they give to the word "Divinity" robs Christ of His Lordship and makes Him differ from men in general only in the *degree* to which He approached the perfection of the Heavenly Father.

This, of course, opens the way to as many different valuations of Him as there are members of the dissenting class. Accordng to the extent of their own apostasy and the courage with which they announced their views, Christ has been described as "the perfect man," "the most perfect man," "a man of rare virtue," "an extraordinary man for his time," "a teacher of repute," and the like.

When once a follower of Christ departs from the highest conception of the Master, there is no logical stopping place until he reaches an entire repudiation of Christ as a supernatural being. The only knowledge we have of Christ is found in the Bible, and a rejection of the Bible's description of Christ invalidates the authority of every mention of Christ and of every quotation from His words. One does not care to be guilty of an absurdity,

and yet it is an absurdity to say, as some do, in substance: "While the Bible writers falsify the record of Christ's birth and Sonship, still I am willing to believe certain quotations from what Christ is reported to have said and, relying for my information upon these discredited authorities, I am inclined to think that Christ said some things which commend themselves to our judgment and are, therefore, wise." Of what value is such an endorsement of Christ?

A few have been frank enough to carry their logic to its ultimate conclusion and classify Christ with ordinary men—even below many men prominent in history. For instance, a book has been recently published, entitled, *Confessions of an Old Priest,* in which the author denies that Christ was born of a virgin, that He spoke words of supernatural knowledge impossible for other men, healed lepers, restored palsied limbs, gave sight to the blind, raised the dead, or Himself ascended from the tomb. He even goes so far as to say, "To the great treasure of human knowledge, it cannot be said that he [Jesus] added anything. . . . In science, literature, government, economics, he seems to have been upon the same level as the average uneducated man of his time. . . . He gave no counsel as to the right ordering of human affairs. He offers

no cure or readjustment." Proceeding, he asks, "Was he good?" and answers as follows: "As an example to copy, his manner of life will not serve. . . . It does not furnish the material. . . . I was driven to confess to myself that his teachings . . . not only could not but ought not to be followed." This author thinks that the goal to which religion would seem to be moving is a Church "freed from bondage to history, untrammelled by Scripture."

What a Post-Mortem Reveals

This author has said publicly what many preachers and professing Christians say privately while they are accumulating the courage necessary to enable them to defy criticism and break with former religious associates. As a post-mortem examination often reveals diseases that were not suspected during the life of the deceased, so confessions, after the repudiation of religion, often disclose an attitude of mind and heart that was concealed from the public for many years. It is easy to understand why one would hesitate to distress religious associates until his doubts became stronger than his former convictions, and it is also easy to respect the honesty of heart of those who prefer to endure criticism and

the loss of Christian fellowship rather than profess what they do not believe; but it is not so easy to excuse those who continue to call themselves Christians after they have rejected all that is essential in Christianity, and still more difficult to justify those who attempt to deny to a majority of the Church—a very large majority—the right to determine the Church's position on matters of doctrine.

As *The Watchman-Examiner* said in a recent editorial: "The Bible and the Bible only can settle the questions at issue. Let Fundamentalists and Liberals come forth to battle armed with their Bibles."

Scripture Declares Christ's Deity

The Bible, from beginning to end, teaches the deity of Christ. In the Old Testament, His coming is foretold and His Divine character is plainly announced. Seven hundred years before His incarnation, Isaiah said, "He shall be called Mighty God, the everlasting Father"; adding, "Of the increase of his government and peace there shall be no end." Isaiah describes also the substitutionary atonement of the promised Messiah.

Matthew announces the Virgin Birth of Jesus, who was to "save his people from their sins." Luke describes in greater detail the con-

ception of Jesus by the Holy Ghost and says that "of his kingdom there shall be no end."

The Gospel of John begins: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh and dwelt among men."

We are also told that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life" (John 3: 16).

John describes him as "The only begotten of the Father" (John 1: 14).

Paul describes Christ as "God manifest in the flesh" (1 Tim. 3: 16). Paul also says of Christ:

> Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:7-11).

Again the great apostle says: "For it pleased the Father that in him should all fulness dwell" (Col. 1: 19), and, "In him dwelleth all the fulness of the Godhead bodily" (Col. 2: 9).

Christ laid claim to power that only God could possess. In John's Gospel we read: "Jesus answered, Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am" (John 8: 56–58).

Here we have His own declaration as to His existence with the Father before He took upon Himself the form of man and offered Himself a sacrifice for the sins of mankind.

At the conclusion of the Sermon on the Mount, the people recognized that He spoke "as one having authority, and not as the scribes." This assumption of authority was manifest in all His utterances. From the very beginning, He not only spoke with authority, but He exercised authority, driving the money-changers out of the Temple because they had made His Father's house a den of thieves; casting out devils and rebuking the devilish in man, as when He brought an indictment

against those who " devour widows' houses and for a pretense make long prayers."

Christ and God Identical

He not only declared His preëxistence with the Father, but identified Himself even more intimately with the Father, saying, " I and my Father are one " (John 10: 30). And again: " That ye may know, and believe, that the Father is in me, and I in him " (John 10: 38). We have His word for it that He revealed the Heavenly Father to man:

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me (John 14: 7–11).

Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.

For the Father judgeth no man, but hath committed all judgment unto the Son:

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him (John 5: 17–23).

That He has power to forgive sin is proved in Luke 5, verse 25:

But that ye may know that the Son of man hath power upon earth to forgive sins, (he saith unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

The omniscience of Christ is declared by Paul: "In whom are hid all the treasures of wisdom and knowledge" (Col. 2: 3).

His immutability is asserted: "Jesus Christ,

the same yesterday, and to-day, and forever" (Heb. 13: 8).

That Christ is to be the Judge of all, in heaven as well as on earth, is the testimony of Paul: "For we must all appear before the judgment seat of Christ" (2 Cor. 5: 10).

And also: "The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4: 1).

He is to be worshipped as God: "Let all the angels of God worship him" (Heb. 1: 6).

Christ is to be glorified as God: To him be glory both now and forever (2 Peter 3: 18); With all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours (1 Cor. 1: 2).

The dead will rise at His call:

> Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. . . . All that are in the graves shall hear his voice (John 5: 25, 28).

Peter, in reply to the question, "Whom say ye that I am?" answers, "Thou art the Christ, the Son of the living God"; to which the Saviour approvingly rejoins, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

The Church's commission—incomparably

the greatest commission ever issued to any organization—could only have been announced by one of the Trinity.

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world (Matt. 28: 18–20).

These words were uttered by our crucified and risen Lord. He had passed through a sham trial and had been treated with a contempt seldom, if ever before, so despicably expressed; He had been mocked and jeered by those who believed Him to be merely a man—an incumberer of the earth at last removed forever; He had been crucified and buried; and then He had risen triumphantly from the grave and had appeared to His disciples and to others. This was His final communion with His followers. His claim to power was without limit; His Gospel was for every human being; Baptism was to be in *His* name also; His words were to live—every word—and be taught to everybody; He promised to be with His people always, even unto the end of the world, and in His hands was all power in heaven and in earth.

Christ's claims to Divinity were either true or false; there is no middle ground. It is not a question of interpretation, for the language is clear and unmistakable. Robert E. Speer says: "The question of the deity of Christ is the question of the truth or the falsehood of Christianity. Either Jesus was Divine, God and man in one historic personality, or He was merely a man."

Was He an impostor? If so, He was the greatest impostor of all time. Think of it; an unlettered Galilæan peasant perpetrating so stupendous a fraud for nearly twenty centuries on so large a fraction of the most intelligent of the world's population!

It is impossible that He should be thought an impostor. Even the Jews who reject Him do not call Him an impostor; they think Him "deluded." *Jesus, the Jew* (a book recently published), contains the following passage:

Yet, these things apart, who can compute all that Jesus has meant to humanity? The love he has inspired, the solace he has given, the good he has engendered, the hope and joy he has kindled —all that is unequalled in human history. Among the great and good that the human race has produced, none has even approached Jesus in universality of appeal and sway. He has become the most fascinating figure in history. In him is combined what is best and most enchanting and

most mysterious in Israel—the eternal people whose child he was. The Jew cannot help glorying in what Jesus thus has meant to the world; nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian, once his teaching is better known and the bane of misunderstanding is at last removed from his words and his ideal.

But could honest delusion produce a character who, in "the love he has inspired," "the solace he has given," and "the hope and joy he has kindled" is "unequalled in human history"? No, it is impossible to conceive of such a character acting under a delusion. If that were possible, then delusion would be a happier state than reason can create.

But, if not an impostor, and if not deluded, how shall we explain Christ? As "King of kings, and Lord of lords"; as "the only begotten Son of God" who came down to earth and became flesh, suffered in man's stead that man might be redeemed from the fall, and is now at the right hand of God as man's Intercessor.

Does it make any difference to the Church whether it shall preach Christ, the Son of God, or Christ the son of Joseph? Yes, the same difference that there is between an infinite God and finite man. If Christ was but a man, He

was but one among millions, and that, too, handicapped by false pretense, if He was an impostor, or by an inexcusable mistake if He was deluded. But, if Christ was, as the Bible proclaims Him to be, a part of deity, separated from the Father for a few brief years and now reigning with God through eternity, He stands alone among the leaders of men and is the only Saviour as well.

Is it material to the Church what its doctrine is to be on this subject? Yes, it determines whether the Church is to be a stagnant pool or a living spring—a fountain that pours forth a refreshing and invigorating flood of "the water of life." A pool is a pool because it receives from the sloping sides around it and gives forth nothing; a spring is a spring because it is connected with a source that is higher than itself—it is just an outlet for the waters that flow through it from above.

Can there be any doubt as to the effect upon the Church of an abandonment of the Bible's view of Christ? It is not a matter of prophecy, it is a matter of history. There have always been a few who tried to exalt the human side of Christ while rejecting the Divine side; but they have made no headway. Such a doctrine has furnished a refuge for some dissenters who were reluctant to give up Christ entirely, but

there has been no propaganda in such a doctrine. It does not beat back the boundaries of heathenism or stir men to the sacrifices that are necessary to the spread of religion.

The story of Jesus, the Son of God, has been translated into every tongue and has been read as if it were actually spoken in the language in which it is read. The story of a man-child named Jesus, if just a worker of magic or a self-deceived visionary, would not have survived the generation in which he lived.

To be a living, vital force, a civilizing influence, and a spiritual power, the Christian Church must be true to the Christ of the Bible; apostasy means death to the Church and despair to civilization, for civilization finds its only hope in the regenerating power of the blood that flowed from Calvary and in the illumination that comes from the heaven-born wisdom of "the only begotten Son of God."

III

THE VIRGIN BIRTH

THE VIRGIN MOTHER

III

THE VIRGIN BIRTH

WAS Christ, as the Bible says, conceived of the Holy Ghost and born of the Virgin Mary, or was He the son of Joseph or some other man? The differences of opinion on this subject do not turn on questions of evidence, because the evidence is all on one side.

In the first place, we have the record of Matthew, who says:

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a

son, and they shall call his name Emmanuel, which being interpreted is, God with us (1:18-23).

There is no ambiguity about the language. It is not a matter of interpretation, and the statement cannot be attributed to an error made in the copying of the autograph manuscripts. The statement is either true or false.

And so with the record found in Luke:

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee:

therefore, also, that holy thing which shall be born of thee shall be called the Son of God. . . . For with God nothing shall be impossible (1:26–37).

Here, too, there is no doubt about the language used or about the meaning of the language. It is either true or false.

Those who deny the Virgin Birth make no attempt to controvert the language or its meaning. What do the modernists say? A well-known New York preacher who can fairly be accepted as an exponent of the modernist or liberal side thus presents the views of those who refuse to accept the record of Matthew and Luke as true:

But side by side with them [orthodox Christians] in the evangelical churches is a group of equally loyal and reverent people who would say that the Virgin Birth is not to be accepted as an historic fact. To believe in Virgin Birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Many people suppose that only once in history do we run across a record of supernatural birth. . . . There are within the evangelical churches large groups of people whose opinion about our Lord's coming would run as follows: those first disciples adored Jesus—as we do; when they thought about his coming they were sure that he came specially from God—as we are; this adora-

tion and conviction they associated with God's special influence and intention in his birth—as we do; but they phrased it in terms of biological miracle that our modern minds cannot use.

The explanation, it will be seen, is that "the first disciples adored Jesus," that "they were sure that He came specially from God," and that "this adoration and conviction they associated with God's special influence and intention in His birth"; but that "they phrased it in terms of a biological miracle that our modern minds cannot use." These words follow language that indicates that the story of a Virgin Birth was made up—suggested by a like explanation in the birth of great personalities, or, to use the modernist's own language: "To believe in Virgin Birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority."

There you have it—"modern minds cannot use" the Bible as it is written. The Unitarians are more bold than the modernist—it is not necessary for them to be cautious. A recent advertisement of a Unitarian Book-room in one of our large cities says:

During the life of Jesus he was understood by all to be the son of Joseph and Mary born in holy

wedlock. This is clear from a study of the Gospels in their early and most authentic form. But long after the death of Jesus unknown hands added to the copies of the Gospels they were making those introductory chapters in Matthew and Luke which relate the legends of a miraculous birth. These legends . . . are as manifestly the product of an irrational point of view as are other tales of miracles. Miracles do not happen.

The modernists have no evidence to offer to contradict the Bible record. In not a single one of the sixty-six books of the Bible can they find a sentence, word or syllable to justify a rejection of the explicit language of Matthew and Luke. On the contrary, there is in the seventh chapter of Isaiah a prophecy (quoted by Matthew) that foretells this very event: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." These words were spoken some seven hundred years before the birth of Christ.

Not only is there nothing to contradict the Bible record of the Virgin Birth, but nearly every writer in the Bible records things done that were just as mysterious as the Virgin Birth. It was supernatural, but the supernatural runs all of the way through both the Old and New Testaments. The supernatural element cannot be eliminated from the account

of the birth of Jesus except by the application of rules that will strip the Bible of everything supernatural. The birth of Christ was miraculous, but the miraculous also runs all the way through the Bible from beginning to end. The miraculous cannot be eliminated from the record of Christ's birth except by the application of rules that will eliminate all that is miraculous.

No one else was ever born as Christ was, but that is not strange when we consider that there was never any other Christ. His birth was in keeping with His character as the only begotten Son of God and Saviour of the world. If it is true, as the Bible says, that before His appearance on earth Christ was the companion of the Heavenly Father—equal with God; if it is true that He came down to earth to offer redemption to all mankind and, after His crucifixion and burial, rose bodily from the grave, appeared to His disciples and others and then ascended into heaven—if all this be true of Christ, why is it unreasonable to believe that His birth was different from our birth?

There is nothing unreasonable about the Virgin Birth of Christ. The method employed for bringing Him into the world was entirely in harmony with His life while on earth and

with the means employed to bring His earthly career to an end and return Him to God's presence. The trouble is that the "modern minds" that "cannot use" the language employed in describing the birth of Christ, cannot use the language which He employed in describing Himself and His mission. If the modernists will take Christ out of the man class and put Him in the God class, they will have no difficulty in understanding Him and in accepting all that the Bible says of Him.

It is not necessary to consider some of the shameful attempts that have been made to find a scientific explanation of the Virgin Birth—parthenogenesis—by putting the mother of Jesus in a class with frogs and bees that, we are told, sometimes reproduce without union of the sexes. Why not frankly explain the Virgin Birth as supernatural—miraculous?

God, according to the Bible description of Him, is infinite in wisdom, infinite in power, and infinite in love. If God is infinite in intelligence, why should the finite mind of man attempt to limit God's thinking by man's understanding? If God is infinite in power, why should puny man attempt to limit God to the doing of things that man can do or that man can comprehend? There is an egotism—an insufferable egotism—in the attitude of those so-

called "modern minds" that "cannot use" the language employed by the writers of the Gospel.

It must not be thought, however, that the preacher quoted in an earlier paragraph of this chapter speaks for all the educated Christians of to-day; he speaks only for those who so overestimate their own intelligence that they presume to decide and declare what God would or would not do. They lack the humility that Christ taught; they are as boastful of their superior intelligence as the Pharisee was of his superior virtue: may they not be as offensive to God as the Pharisee was? They are "not like other men"; they cannot be deceived, as they think the early Christians were. From their lofty thrones they look down with ill-concealed contempt upon those Christians who are credulous enough to believe that Christ was anything more than a man—a tolerably good man, these "modern minds" think, considering His poor opportunities, but just a man.

Fortunately, there are millions to-day of educated people who are able to distinguish between the human and the Divine and who can, without offending their intelligence, believe of Christ all that the Bible says of Him—educated men and women who worship a full-statured Christ—one of the Trinity, who loved man

well enough to become incarnate in the flesh, to suffer crucifixion, and then to return to heaven to be man's Intercessor at the throne of God.

Luke, the "beloved physician," was not an ignorant man; he was one of the most learned men of his time, and he was dealing with a subject with which he, as a physician, was familiar. He had no difficulty in believing that a God could be conceived by a God, though born of a woman, and every generation from that day until this, has contained physicians of the highest standing who could accept, without question, Luke's account of the Virgin Birth. There is not an evangelical church of any size to-day that has not among its members physicians, as learned as any in the profession, who believe as sincerely as Luke that Christ was conceived and born as described in the two Gospels mentioned.

As a Modern Luke Reads Ancient Luke

To be specific, let me quote one of the most prominent physicians of this generation, Howard A. Kelly, M. D., LL. D. He was for many years Professor of Obstetrics and Gynecology at Johns Hopkins University; professional and honorary degrees have been conferred upon him by universities on both sides of the At-

lantic. He is a member of many learned societies in various nations and is consulted by people from many lands. As a writer, he ranks among the most eminent living authorities in his profession, while his sincerity is never in question. Dr. Kelly says:

His title, the Son of God, is a statement of His Divine birth, which could not be made more definite. In this very matter lay the issue between Him and the Jews in the fifth chapter of John, often called the Divinity chapter (v. 18). Again in the sixth, it is brought up—"And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" (6:42).

Matthew is most explicit in his first chapter, and quotes Isaiah, and tells us that the word Almah in the Hebrew of Isaiah (7:14) in his day meant a virgin, and that Jesus was conceived by the virgin Mary of the Holy Spirit.

I read Luke's account with particular pleasure, perhaps because he was a physician ("Luke, the beloved physician"—Col. 4:14) as well as because of the fact that his trained scientific mind shines out all through his writings, both in the Gospels and in the Acts. Luke was a greater scientist, I opine, than many of our own day, for he was broad-minded enough to examine into the alleged circumstances, and then if he found them true, to admit the fact, however much it might upset his preconceived notions. . . .

Every time I call him "Lord," I mean by that

"God," the Son of God, and I proclaim His Virgin Birth.

The Virgin Birth is not, as some would have it, a mere question as to whether I, as a scientific man, may accept such a doctrine because no similar phenomenon has come within the experience of the human race in any authenticated instance. Indeed, if in rare occasional instances a virgin birth could be shown to have occurred, then the Scripture claim as to Christ's divine descent would at once lose all value.

There is a radical difference of opinion among those who reject the Virgin Birth as to the effect of the rejection. The atheists who reject the Bible account of Christ's birth consider such rejection as a complete overthrow of Christ's claim to deity, while those who reject the Virgin Birth, and yet claim to be Christians are unanimous in their insistence that the matter of birth is entirely immaterial. As the argument of immateriality is always associated with the arguments which professing Christians make against the Virgin Birth, it is proper to consider this contention from two standpoints.

If the Virgin Birth is rejected, how shall the deity of Christ be proved? It is quite common for modernists to affirm that the deity of Christ is entirely independent of the manner of His birth. It is possible to conceive of a

do so that they may the more easily be delivered from carrying the baggage of the miraculous; who shift the fatherhood of Jesus from the eternal God to the act of some unknown and sinful man, are paying a dear price for their jaunty endeavour to accommodate the supernaturalism of Christianity to the poverty-smitten weakness of their own faith, and the noisy clamour of an unbelieving, spiritually ignorant, and scoffing world."

But there is another aspect of this case: Does the man who rejects the Virgin Birth really believe in the deity of Christ? He may say that he does, but by what rule are we compelled to accept a man's word when his words are contradicted by his actions? "Actions speak louder than words," according to a very ancient maxim. A person who rejects the Bible explanation of Christ's visible deity and can find no other explanation or definite test of that deity ought not to expect others to believe his words when he contends, without any explanation, that he does believe in the deity of Christ. It is not sufficient to say, as some modernists do, that they believe Christ Divine in the sense that they contend there is a certain divinity in every one. That is not the kind of Divinity that characterized the Saviour. The identification of Christ with man is an

unwarranted degradation of the Master or an inexcusable exaltation of sinful man. It is a lack of respect for the Son of God coupled with adulation of self.

And may we not apply the rule that "actions speak louder than words" in judging of the sincerity of those who claim to believe in the Virgin Birth, and yet, in the name of "tolerance" and "Christian charity," extend the hand of Christian fellowship to those who reject the Virgin Birth? Is there so little difference between a Son of God, conceived by the Holy Ghost, and an ordinary man with a human father, that one who worships the former can "drink out of the same canteen" with one who simply respects the latter? If Christ was co-equal with God, and God is infinitely superior to man, how can the gulf between the Bible's Christ and the Christ of the modernists be bridged? Does not one admit a very low conception of Christ when he can see no difference between the Christ described by Dr. Luke and the Christ described by Dr. Fosdick? Who is the better authority in spiritual matters?

Why Orthodox Christians Cannot Compromise

And what reason have we to believe that

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such a Christ as "the modern mind" conceives Christ to be can do the work that has been done in every land by the Christ presented as Son of God and Saviour?

Difference of opinion on the Virgin Birth is not immaterial, it is vital. It goes to the very root of the question of deity, and that is the very essence of Christ's power; hence the unwillingness of orthodox Christians to compromise upon this issue.

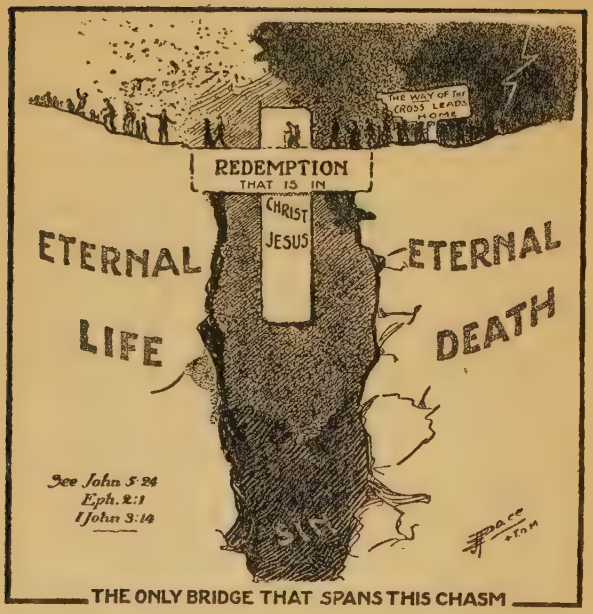
Christ is our example; we have no higher—we can have no other; and Christ has shown us how to deal with questions where a vital principle is involved. Mark tells us of a rich young man, a ruler, who came running and kneeled before Christ. When he asked what he must do to inherit eternal life, Christ referred him to the commandments, and he answered that all these he had observed from his youth. We are told that Jesus, beholding him, loved him; and yet, to this blameless youth who was anxious to become a follower, Christ presented a test that was too severe, and the young man went away sorrowing.

If Christ had followed the policy recommended by modernists, He would not have rejected the plea of the rich young man; He would have welcomed him as cordially as some of the professed believers in the Virgin Birth

welcome those who ridicule it as a myth. He would have said, "It is immaterial whether you put money first, or God first." But that was not Christ's way of dealing with vital things; He never varied a hair's-breadth from the rule which He had laid down, and His rule required that God should have the first place in the life—"Thou shalt have no other gods before me." So the young man, lovable as he was otherwise, because he put his money first, —for he had great possessions—retired to obscurity and is not mentioned again. So, today, the Christians who accept the Bible as true—believe in a God with whom all things are possible and in a Christ who is one of the Trinity—cannot lower the standard to accommodate those who put reverence for the guesses of scientists above reverence for the Word of the Living God.

IV

THE BLOOD ATONEMENT


THE WAY OF THE CROSS LEADS HOME
REDEMPTION
THAT IS IN
CHRIST JESUS
ETERNAL LIFE
ETERNAL DEATH
See John 5:24
Eph. 2:1
I John 3:14
SIN
THE ONLY BRIDGE THAT SPANS THIS CHASM

IV

THE BLOOD ATONEMENT

POSSIBLY no doctrine of the Christian Church is more hotly contested to-day than that which is known as "blood atonement," and yet no doctrine is more clearly stated in the Bible.

Before taking up the attacks upon it, and a defense of it, let us see what the Bible itself says. When man fell through sin, God planned his redemption by the blood of the Messiah, and his restoration to favour through the forgiveness of sin. The fall is plainly declared and the promise of redemption is fully set forth:

The soul that sinneth, it shall die (Ezek. 18: 4).

The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Rom. 6: 23).

Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Rom. 5: 12).

What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is

written, There is none righteous, no, not one: Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God (Rom. 3:9, 10, 19).

If we say that we have no sin, we deceive ourselves, and the truth is not in us (1 John 1:8).

Redemption Must Be By Blood

It is also clear that redemption was to be purchased by blood. Throughout the Old Testament, blood was used in the offering up of sacrifices for sin—all typifying the coming of One whose blood was foreshadowed by the blood of animals in the fulfilling of the law. In Leviticus we read: "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul" (Lev. 17: 11).

And in the New Testament also it is emphasized: "Without the shedding of blood, there is no remission of sins" (Heb. 9: 22).

Isaiah, in describing the Messiah that was to come, pictured His suffering:

He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have

turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand (Isa. 53: 5–10).

The following are a few of the many passages relating to Blood Atonement found in the New Testament:

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood (Acts 20: 28).

Much more then, being now justified by his blood, we shall be saved from wrath through him (Rom. 5: 9).

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God (Rom. 3: 25).

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace (Eph. 1:7).

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ (Eph. 2:13).

In whom we have redemption through his blood, even the forgiveness of sins (Col. 1:14).

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven (Col. 1:20).

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us (Heb. 9:12).

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? (Heb. 9:14).

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (Heb. 10:29).

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate (Heb. 13:12).

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh (Heb. 10:19, 20).

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant (Heb. 13:20).

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you (1 Peter 1:18–20).

Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ (1 Peter 1:2).

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin (1 John 1:7).

This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood (1 John 5:6).

Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood (Rev. 1:5).

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation (Rev. 5:9).

And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb (Rev. 7: 14).

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death (Rev. 12: 11).

What Christ Taught About His Blood Sacrifice

That Christ Himself understood that His blood was to be shed as an atonement for sin is shown by His own utterances: "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16: 21).

At the Last Supper, He proclaimed the sacrificial purpose of His mission on earth: "This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26: 28).

In Matthew we have Christ's statement that He suffered voluntarily, having power to secure His release had He desired release: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then

shall the scriptures be fulfilled, that thus it must be?" (Matt. 26: 53, 54).

In the walk to Emmaus, His reply to the story of His crucifixion and resurrection was: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24: 25, 26).

It is evident, also, that the disciples finally came to understand the meaning of His language which referred to His death and attributed to His blood the power to cleanse from sin. Peter, Paul, and John, the greatest among the apostles, all speak in unmistakable terms of the Atonement. They linked Christ with the prophecies and saw the fulfilment of these prophecies in Christ's crucifixion. For nineteen hundred years the Church has built its faith on this. And yet, to-day, there is an element in nearly all of the Evangelical Churches that is attempting to eliminate the doctrine of the atonement.

In a book entitled, *Twelve Great Questions About Christ,* the author calls attention in a striking way to the division in the Church on this subject. He says:

"'I don't believe a word of it!'

"'You don't believe in the Atonement?'

"'No; I do not!'

"'How, then, do you think that we are saved?'

"'Saved? It depends upon what you mean by being saved.'

"'I mean just what the Bible does, when it speaks of being saved and being lost.'

"'I think we are saved by obeying the teachings of Jesus, by following His example and doing His will: not by His death.'

"The above colloquy took place at the close of a service in a Presbyterian church where the minister had preached a sermon on the Atonement, or how Christ died for our sins. Standing by itself, such a comment, sad enough so far as the individual uttering it is concerned, would mean but little. But this man is the representative of a very large group. His sentiments can be heard in almost any Protestant church. We might as well face the fact that two kinds of Christianity are being preached and taught in our Protestant churches to-day."

It is only necessary to show that there is such a denial among those who call themselves Christians, and it is significant that those who reject the doctrine of the atonement are also the very ones who reject the doctrine of Christ's deity, and that most of those who reject the doctrine of Christ's deity also reject the Virgin Birth. It naturally follows that

they are likewise the ones who reject the Bible as an inspired book. If they are consistent, they reject all these fundamental doctrines when they reject one, and for the same reason.

An Unfair Definition

In that now notorious sermon entitled, "*Shall the Fundamentalists Win?*" its author says: "The fundamentalists are driving in their stakes to mark out the deadline of doctrine around the Church. . . . They insist that we must all believe in a special theory of the Atonement—that the blood of our Lord, shed in a substitutionary death, placates an alienated deity and makes possible welcome for the returning sinner."

Now this does not fairly state the orthodox position—it is easier to attack it when unfairly stated—but it records his opposition to the long accepted interpretation.

Dean Inge of St. Paul's, in a recent book says: "The case, as I understand it, is not so much an atonement for the past as an opening of a gate into the future." This is the view of some modernists—that Christ simply set an example of a sacrificial life. One writer, in speaking of those who dissent from the doctrine of blood atonement, says: "The refined intellects of the modern world, they tell us,

repudiate a bloody religion and substitute in its stead a religion of human kindness, philanthropy, and a good life."

But how can they build a religion upon Christ if they reject His own interpretation of His mission? None of the great philosophers were unfortunate enough to have followers who professed to know more about the teachings of their leader than the leader himself knew; why should any of Christ's followers be so presumptuous?

Before presenting the arguments made in support of this doctrine, let us consider for a moment the attitude of the modernists on all of the disputed points, namely, the assumption that no plan of the Almighty need be accepted unless it commends itself to man's reason—which means to every man's reason, since there is no standardized reason. "Why should I obey a commandment, the reason for which I do not understand or approve?" has been the excuse for disobedience from the time of our first parents down to the present hour. The absurdity of the question ought to be apparent to any one whose reason is sufficiently developed to suggest the question. If God can lay down laws for nature, He can lay down laws for man also—that certainly will be admitted. But would He provide a plan of salvation by

Blood Atonement? The Bible so declares—whose reason is better authority?

First: the reason is slow in maturing. Among all civilized people, a time is arbitrarily fixed when the reason is presumed to be mature; before that time the party is not, in the eye of the law, responsible, as in the matter of voting and the conveyance of property. The foundations of character are laid, as a rule, before the reason is presumed to be mature. What shall guide the child in youth?

Second: the reason, even when fully mature, is not always trustworthy. A judge, for instance, is not permitted to decide his own case because self-interest clouds the reason. Murder committed in the heat of passion is not as grave a crime as murder deliberated upon, because passion can overthrow the reason; people similarly situated, sometimes members of the same family, differ radically in politics because their reasons carry them to different conclusions. Whose reason shall be accepted as authoritative? Surely reason so finite should not act as a supreme court to overrule as unreasonable the plans of an Infinite God.

Mystery in the Dining-Room—and in Church

Third: those who refuse to accept the doctrine of Blood Atonement because they can see

no reason for it, or think they see reasons against it, are, without complaint, dealing every day with things as mysterious and as impossible to understand. We live, and yet man knows no more about the mystery of life than he knew at the Creation. We love, and yet we are as unable to analyze affection—the one thing that makes life worth living—as those who first yielded themselves to its controlling influence. Everything that we eat has grown to maturity in the vegetable or animal world by processes that are beyond our comprehension. If we refused to eat anything until we could understand the mystery of its growth we should die of starvation—but mystery does not bother us in the dining-room—it bothers us only in church.

If we believe in a God, we must believe that we are a part of His plan. A part of that plan may be learned from nature by the comparatively few scientists who devote themselves to the study of nature—less than one in ten thousand of our population; but a part of God's plan is learned only from revelation. The great mass of mankind walk by faith even in ordinary, natural matters,—not by sight. The atheist may think it unreasonable, never having weighed God's side of the case, that sin should have been permitted to enter the world. But

one who believes that God made the world for a purpose can easily believe that God had reasons sufficient and, having permitted sin to enter the world, would provide a means whereby one can escape from the penalties of sin. As sin is a crime against God, it can only be forgiven by God Himself. Christ, being one of the Trinity or Godhead, had power on earth to forgive sins and, while on earth, promised to be man's intercessor after His return to the Father. If one believes in a God who is all-loving, as well as all-powerful, the scheme of redemption by substitutionary suffering is not only believable but entirely natural. It is not only logical but simple in its operation and within reach of all.

Those who reject the plan of salvation and depend upon intelligence as an escape from sin ignore the fact that even in this enlightened age but a small percentage of the people have reached that degree of intelligence which the intellectual regard as necessary. And, to make the case more hopeless for the sinner, even the most intellectual are not free from sin. The doctrine of the so-called intellectuals would leave mankind in despair, whereas the salvation of Christ is described as *spes unica*—the only hope.

God's plan of salvation is not only the hope

of all, but it is more easily understood than any other plan that has ever been suggested, because it is in harmony with the life principle that runs through all creation. Vicarious or substitutionary suffering is not an anomaly, as the modernist would have us believe, but the usual thing. Death is the beginning of life, not only the life beyond but life on earth. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12: 24). So in the animal world; the principal labour of each generation is the care of the succeeding generations. Kipling announces a law of the jungle when he says: "The female of the species is more deadly than the male." Why? Because the guardianship of the young falls primarily upon the female parent.

The law of sacrifice is still more clearly defined among human beings. Each generation lives for the generation that is to follow; it plants trees that others may enjoy the fruit thereof; it shapes society for the benefit of future generations and establishes government for the protection of the unborn. In innumerable cases life is voluntarily surrendered for the benefit of those who are yet to live. Human nature can still perform golden deeds. Transfusion of blood, which is being more and

more employed, shows what friend will suffer for friend.

The battlefield is one vast and continuing illustration of the yielding up of life in behalf of others; in latter years, with a hope of saving the world from future wars.

While we hope and pray for universal and perpetual peace and for the time when all wrongs will be righted without a resort to violence, we cannot overlook the fact that up to this time great abuses have seldom ended until the tragedy of death has focussed attention upon them.

All altruistic work is a reflection of the death of the divine Altruist, an intimation of the infinite love that led Christ not only to devote His life to man but to shed His blood, that the world through His sacrifice might be released from bondage and death of sin.

It is the naturalness of God's plan—upon which some dare to look down with contempt —that has made its appeal irresistible. The entire Bible has been translated into more than a hundred languages, and parts of it into five hundred tongues and dialects; why is it that the learned critics of the Bible find it impossible to spread their interpretations (or their rejections) of the Word of God? Why is it that the life and death of One whom John de-

scribes as "unlettered" and whom some ministers of the present day regard as uninformed, should take such a hold upon the human race, while the sophistical dissertations of the egotistical faultfinders go unread? Because God's plan is human, as well as Divine; it finds a response in man's nature because the Heavenly Father fitted the plan to the needs of the child.

God's plan of salvation through the blood of Christ is the only one that fully meets man's needs. Buddha's plan for man's elevation rested on works, and the works had to precede man's escape from sin. According to his plan, one who had sinned to an indefinite extent in an indefinite number of previous existences could turn over a new leaf and, by doing enough good to offset the indefinite number of evil deeds—the good deeds to extend through an indefinite number of future existences—might finally wipe out the score and begin to accumulate good, with the hope of ultimately arriving at a loss of individual consciousness, the spirit being absorbed in the spirit of the universe. A Japanese student explained the difference between Buddhism and Christianity by saying: "Buddhism looks down; Christianity looks up." Christianity *does* look up, and it is the only religion that does. It provides a

means whereby the sins can be forgiven, whereby one may be born again, and then, after the change, bring forth fruits meet for repentance. The burden of sin drops from the sinner at the bottom of the hill and he has all of his strength for the climb upward toward the perfection of the Heavenly Father. A load of sin is heavy enough when one is travelling down-hill—it would be impossible to carry such a burden up-hill.

Christianity has been described as the Gospel of the Second Chance; it is more than that; it is the gospel that offers forgiveness to any who come in true repentance, no matter how often or how deep they may have fallen. Where else can one find so complete a plan of salvation, one so suited to man's needs, and one so in harmony with the nature of a God who is all-loving?

A Salvation That Makes Good

But there is one final argument in support of God's plan of salvation, foreshadowed in the Old Testament, explicitly declared in the New Testament and completed on the Cross of Calvary, namely, that it can be proved by experience. Hundreds of millions bear joyful witness to it, having experienced a sense of forgiveness and having proved their gratitude

by a new life. This is positive testimony that no negative testimony can shake. One man who can see is a more credible witness to the beauties of nature than any number of blind men, just as one person who can hear is better authority on music than any number of deaf mutes. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2: 14).

Believers, accepting Christ's salvation by faith and testing it by experience, cannot be answered by any number of atheists or agnostics who, being blind to the heavenly vision and deaf to the call of Christ, blasphemously deny that there is saving power in the blood of the only begotten Son of God.

V

THE BODILY RESURRECTION OF JESUS

Read that again, mother, where it says: "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."

The Comfort of the Scriptures.

V

THE BODILY RESURRECTION OF JESUS

THE fifth of the disputed questions to be considered deals with the Resurrection of the body of Christ. Did Christ rise bodily from the grave?

Let us first examine the evidence from Holy Writ:

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

And they shall scourge him, and put him to death: and the third day he shall rise again (Luke 18:31–33; see also Matt. 16:21; Mark 9:31; 10:34; Luke 9:22).

Jesus said:

As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth (Matt. 12:40).

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is

written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee (Matt. 26:31, 32; see also Mark 14:27, 28).

As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. . . .

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again (John 10:15–18).

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live (John 11:25).

The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch (Matt. 27:62–66).

Further Overwhelming Evidence.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake; for the angel of the Lord descended from heaven,

and came and rolled back the stone from the door, and sat upon it. . . .

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. . . .

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

Saying, Say ye, His disciples came by night, and stole him away while we slept.

And if this come to the governor's ears, we will persuade him, and secure you.

So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw him, they worshipped him:

but some doubted (Matt. 28; see also Mark 16; Luke 24; and John 20).

To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God (Acts 1:3).

Peter said:

And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

Him God raised up the third day, and shewed him openly;

Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead (Acts 10: 39–41).

Paul's testimony to King Agrippa was:

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles (Acts 26:22, 23).

In his letter to the Corinthians, Paul said:

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures:

And that he was seen of Cephas, then of the twelve:

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles.

And last of all he was seen of me also, as one born out of due time (1 Cor. 15:3–8).

Christ, by His resurrection, has made immortality sure; He has transformed death into a narrow, star-lit strip between the companionship of yesterday and the reunion of to-morow.

The passages above quoted leave no doubt as to the bodily resurrection of Christ; no fair interpretation can change the plain meaning of the words used. Christ's body was put into the tomb and a stone, such as was used for that purpose, was rolled before the door and sealed. Because of Christ's prophecy that He would rise from the dead, a guard was set to prevent the body being carried away. The tomb was empty when Mary Magdalene came on the morning of the third day, bearing spices. Christ appeared to her and directed her to go and tell the disciples. She ran and communicated to them the fact of the resurrection. Peter and John immediately went to the tomb and hastened back to confirm the words of

Mary Magdalene. The verses quoted give all the facts necessary to make the proof complete.

Who Deny? Jews, Atheists, Modernists

And yet, in the face of these facts, the bodily resurrection of Christ is denied by three classes of people.

First, by the Jews who, in accordance with their religious belief, deny that Christ was the promised Messiah, and therefore discredit all the records that give to him a supernatural character.

Second, by the atheists who, denying the existence of a God, cannot consistently believe that Christ was the Son of God; atheists deny to Him all superhuman attributes.

Third, by those who, calling themselves Christians, accept Christ as a teacher and as an example, but question or deny His deity and, therefore, His Virgin Birth and His bodily resurrection. One of the leading modernists puts it this way:

"Yes, I believe in the bodily resurrection of Christ because I believe it is the simplest way out of it, but if any come to me and say that they believe it was a vision, I have no quarrel with them. All I want to know is that a man believes that Christ made himself known to his disciples, and I do not care whether he had a body or

whether it was a vision. I do not expect to have a body myself."

The modernists are divided on this subject; some of them believe in the miracle of the Resurrection while they deny the performance of miracles by Christ and the miracle performed in His Virgin Birth. One professor, teaching in a Christian college, has written a book in which he divides recorded miracles into two classes, putting in the first class those for which there was a sufficient reason, and in the second class those for which there was not a sufficient reason—each individual being the judge as to the sufficiency of the reason. In his own opinion, there was not a sufficient reason for a Virgin Birth and, therefore, he rejects the record on that subject as untrue. He regards the reason for the Resurrection as sufficient and, therefore, accepts the record on this subject as true. Others deny the bodily resurrection, insisting that the resurrection should be understood as spiritual rather than physical.

To the Christians who regard the Bible as the Word of God, and therefore, as an authority, no argument is necessary outside of the Bible itself. But that they may be prepared to discuss the subject with unbelievers, the fol-

lowing arguments have been collected from those who have written upon the subject.

There is no dispute as to the fundamental fact, namely, that Christ's body disappeared from the tomb in which it was placed. Three explanations have been attempted:

First: That Christ was not actually dead, but only unconscious when buried, and that He escaped from the tomb Himself. This is absurd for three reasons: In the first place, He was officially declared dead before He was taken down from the Cross; second: He could not, in His weakened condition, even if He had only been unconscious, have broken the seal and rolled away the stone that closed the mouth of the sepulchre; third: the soldiers would have discovered the attempt and prevented the escape. Their lives would have paid the penalty if they had permitted His escape. When Peter escaped, Herod commanded that the guard be put to death. It would have been a great triumph for the guards to be able to carry Christ as a captured criminal before the authorities. Even if these three highly improbable things had been possible,—namely, that Christ was not dead, that He had the strength to escape from the tomb, and was able to elude the guards, is it likely that He could have avoided discovery after-

ward? Even the Jews did not suggest such a flimsy explanation.

Could Disciples Elude Roman Guards?

The second attempted explanation is that His friends took His body from the tomb and buried it secretly. This was the explanation attempted at the time. The vigilance of the guards is sufficient answer to any such explanation, while the bribery of the guards—especially by people as poor as Christ's followers—was, for the reasons above given, equally impossible.

Third: That the authorities took the body and buried it elsewhere. This is the most impossible explanation of all. If they had taken away the body, they would have quickly produced it as proof that Christ's prophecy in regard to His own resurrection was not fulfilled. They had every reason for proving, if possible, His failure to rise. It is inconceivable that they would have done anything to give credence to the report of His Resurrection.

Here are the only possible ways of escape—by Himself, by His friends, or by His enemies. But this is only negative proof; the positive proof is even more conclusive. The effect of Christ's Resurrection changed the course of

history. The Bible record shows that in spite of prophecies which were so plain that we at this day cannot understand why the disciples failed to understand them, it is a fact that the disciples were as much surprised as unbelievers at the Resurrection. Their hopes were crushed, their dream ended. According to Luke, when Mary Magdalene reported the resurrection to the disciples, her "words seemed to them as idle tales, and they believed them not." Even Peter, after he had seen the empty tomb, and "the linen clothes laid by themselves," "departed wondering in himself at that which was come to pass."

And then, behold the transition! These disciples who were shrinking back in despair, ready to turn again to the occupations from which they had been called, boldly went forth to evangelize a world; their fears departed and they were ready for any sacrifice. How else can the change be explained? Even those who deny that Christ actually rose from the dead give the disciples credit for believing that the Resurrection actually took place. But could such a change be wrought by a delusion? No deception could account for the changed attitude of the apostles—an attitude that remained until death, most of them having suffered martyrdom.

And now let us consider another proof—one that cannot be questioned. It requires a very lively imagination to find a reason for rejecting a fulfilled prophecy, as Christ's prophecy of His own Resurrection was fulfilled; it requires a still livelier imagination to construct an explanation of the vacant tomb. Even more extraordinary is the imagination that can account for the change wrought in the disciples themselves by the rising of Christ from the dead, but no imagination, however unlimited, can account for the vindication of Christ's claims *made after His resurrection.*

In the last chapter of Matthew, Christ made the boldest claim to power ever conceived by man. He declared that "all power, in heaven and in earth," had been given into His hands; He sent His disciples out to convert all nations; He enjoined upon them the teaching of all the things He had commanded them, and He promised to be with them "alway, even unto the end of the world." His disciples accepted the commission and, though a feeble and persecuted group, undertook to carry out His instructions. After nineteen hundred years we look back with amazement on what they and their successors have accomplished. Nation after nation has raised the blood-stained banner of the Cross; people have been brought out

of barbarism and led to the highest state of civilization, under the inspiration of His teachings; His philosophy fits into the needs of every human life as no other philosophy does; His moral code, unlike any other moral code that had preceded it, is still the hope of civilization—all the learned men from that day until this have been unable to add to or take from it.

The fact of Christ is an unanswerable argument. He *must* be accounted for and He cannot be accounted for on the theory that He was merely a man. His personality and His accomplishments defy human measurements; they prove Him to be the Son of God. When one reaches this conclusion, His bodily Resurrection is as easily accounted for as His deity, His Virgin Birth, and His Divine mission. "With God all things are possible," and "all" includes the raising of His own Son bodily from the grave.

Why Quibble About the Language?

If Christ be "very God," incarnate for a few years in the flesh and now returned to that companionship with the Father which was temporarily suspended while He came to earth to save man from his sins, why quibble about the language to be employed in describing Him?

No words are too large; the finite mind cannot be extravagant in its attempt to define and describe that which is Infinite. And yet modernists seem to be afraid of conceding too much of the superhuman to Christ. They prune and pare and qualify as if they begrudged the Saviour the power which He not only claimed but exercised.

The wonder-working ascribed to Christ in His miracles and in His Resurrection is corroborated by what Christ has actually accomplished since He returned to the Father. Thousands of millions have been born again at His touch; they have felt their hearts emptied of evil desire and filled with a passion for service. Whole communities have been revolutionized in thought and life and conduct by the acceptance of His atonement and His leadership. Nations have been born, and a world can be redeemed by His blood and led by His counsel in wisdom's way.

Is Christ Great or Little?

Dr. Samuel H. Howe asks a very pertinent question:

> Does your theology give you a *great* and redeeming Christ, bearing and bearing away the sin of the world, with all power in heaven and earth in his hands? Or does your theology give you a *little* Christ, shorn of infinite power, unable to

work miracles as some of our noisy little sceptics tell us, and, I am sorry to say, some of our ministers tell us; unable to atone for the sins of the world, and of course, unable to conquer his guaranteed Kingdom. Is your Christ a weak Christ, like the Christ of medieval art; unable to take the guidance of the world; or is He the Christ of the Prophets, bearing on his shoulders the government; or the Christ of John, with face shining as the sun, whose voice is as the sound of many waters; able to measure his strength against the great world powers of evil and overcome them? Are you going to tell men that the whole world's sin has its match in him who brought in a perfect offering on behalf of its sinful souls; and that in his name can be preached the forgiveness of sins and a place among the justified? Then you will show yourselves God's men, Christ's ambassadors, through whom he will pour a torrent of his redemptive power upon men. Only men knowing the Gospel to its heart of fire can sound its saving note.

And what would be the fate of the Church if it allowed itself to be cajoled or threatened into surrendering so vital a doctrine of the Church as the bodily resurrection of Christ? Paul answers the question:

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept (1 Cor. 15: 12–20).

If the fact of the Resurrection transformed early Christians from broken-hearted mourners at the grave of a crucified Teacher, into enthusiastic propagandists of a risen and glorified Lord, may we not affirm with certainty that the abandonment of belief in Christ's resurrection would transform the militant and triumphant spirit of the Church into dejection and despair? If the Resurrection was the chief corner-stone of the Church, will not the edifice fall if that corner-stone is removed? Why invite such a catastrophe? What progress has been made by those who in the nineteen centuries past have divested Christ of His super-

natural attributes? When Christ is reduced to the stature of a man—to the stature of an "unlettered" man—He has only a man's influence and even becomes an object of pity, if not contempt, among those who measure men by diplomas and college degrees. Just as Christ a man, regarded as the son of Joseph, or Christ stripped of a Divine mission, would have few followers, so a Christ still in the grave could save no souls.

This may explain why the modernists avoid a statement of their own views. Paul understood the situation better than our modernists when he said, "If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die."

The great Apostle states the real issue: Shall man, redeemed by the blood of a crucified and risen Christ and inspired by His teachings, be obedient to the heavenly vision, or shall he live upon a lower level, and be content to eat, to drink, and to die?

VI

THE MIRACLES OF OUR LORD

ILL TEMPER
DESIRES OF THE FLESH
TAMED!

VI

THE MIRACLES OF OUR LORD

WE have been going back, step by step, from the surface disputes toward the source of differences. The principal reason given by those who reject portions of the Bible is that they do not believe in miracles. As the Bible is full of miracles, beginning with the one recorded in Genesis 5: 24, and ending with the one recorded in the twenty-eighth chapter of Acts, those who reject all miracles leave little of the Bible that they can accept. Those who reject the deity of Christ do so because it involves the miraculous and the supernatural; the same reason is given by those who deny the Virgin Birth of Christ. And so with the Atonement and the bodily resurrection of Christ. In the concluding article of the series we shall consider the evolutionary hypothesis, which, when accepted as if it were a fact, leads to rejection of miracles. But here we shall deal with the miracle as a test question with Christians. It is a central point in Church discussions at the present time.

A dissenting rector in the Protestant Episcopal Church was quoted as saying in a recent sermon that the record of Christ walking upon the sea could not be true, "because Christ must have weighed as much as a hundred and fifty pounds,"—a revelation of the rector's ignorance on the subject of miracles, as well as of his modernism. A leader of the modernist side in the present controversy treats the miracle wrought in the rescue of Jonah as an allegory. Give the modernist three words, "allegorical," "poetical," and "symbolical," and he can suck the meaning out of every vital doctrine of the Christian Church and every passage in the Bible to which he objects.

Illustrations of Dissent

In an issue of a leading religious weekly the editor gives the views of "teachers in our schools for theological learning and leaders in thought in Congregational pulpits, east and west." He says that "they practically agree that belief in miracles is not essential to faith or to fellowship," adding, "we do not see how they could take any other position, consistent with Congregational principles."

Similar illustrations of dissent could be quoted from members of other Evangelical Churches. These wide differences among

members of the Church on the subject of miracles may be accounted for in part, but only in part, by differences in definitions of the miraculous.

Some regard as miraculous everything that man cannot do; this, of course, draws the largest line around the miracle because everything that God does would, by this definition, be ascribed as miraculous.

A second definition defines the miraculous as anything which man cannot understand,—not that any man does not understand, because there is a vast difference between the understandings of different men, but that which man cannot understand. This definition leaves the area of the miraculous to be decreased as man's understanding of nature increases. That seems to be the definition of the editor above quoted. He says:

> Therefore, we do not deny the popular idea of the incarnation and resurrection of Jesus Christ. Discoveries may be made that will shew that the birth of Jesus into the physical world, without physical generation, and the physical reanimation of His body, after the heart had been pierced and the blood emptied out of it, are consonant with the laws with which the Creator of the universe brought humanity into being. At present, to many educated minds, these ways of doing things do not appear to be the ways of God, and we seek

some other interpretation of events recorded in the New Testament.

Dr. J. Walter Lowrie, in a published statement of his reasons for joining the Bible Union of China, has said:

I joined the Bible Union because its members frankly and fully believe and teach that the Most High God was and is and ever will be, in the common acceptance of the phrase, a miracle-working God—a miracle being an instance of God Almighty's extraordinary, manifest, personal, direct, and first-hand dealing with men. God in working miracles suspends no common law of his, nor does he necessarily employ a higher law; he simply wills, and law or no law, it is done; he commands, and, law or no law, it stands fast.

Principal John McNicol, of the Toronto Bible College, has defined miracles as follows:

A miracle is an event in the natural world, occurring in such a way as to call attention to the presence and action of the living God. Miracles differ from the ordinary course of nature, yet they do not involve any violation of the laws of nature or any suspension of the forces of nature. When the axe-head, for example, was made to float in the water (2 Kings 6: 5, 6), the force of gravitation was not suspended, the water and the iron remained active according to the laws of their own nature; but God brought another force to bear, for the time being, acting in opposition to the force of gravitation. When a

man holds a stone on the palm of his outstretched hand, no law of nature being violated, no force of nature is suspended. By the action of his will, he, man, is thrusting another force for the time being into the force of nature, and the stone, which if left to act according to its own nature, would fall to the ground, is held in the air. That which the will of man can do within the limits of human power, the will of God can surely do with His almighty power. God is not bound or limited by the laws of nature.

The above definitions would seem to cover the ground. There are only three questions to be considered in connection with the miracle: First, can God perform a miracle? A miracle assumes the existence of an all-powerful God. To deny that God can perform a miracle is to deny that God is really God. When we consider the immensity of the universe, the incalculable power of a God who can hold suns and planets in His hands and send them on their endless course in orbits that He has marked out for them—a God who can pile up the mountains and carve out the rivers, not to speak of innumerable other evidences of His might, from the majesty of spheres to the minuteness of veins and nerves, how can we doubt that God can perform miracles, however defined?

Even the ultra-liberal Dr. George A. Gor-

don, in discussing *Religion and Miracle,* says, "No man is intellectually justified in denying the possibility of the miracles of Jesus; he does not know enough to deny." Man's denial of God's power to perform miracles would not be evidence of intelligence, it would merely be evidence of stark atheism.

The second question, whether God would *desire* to perform a miracle, is really the only troublesome one, and that only troubles those who have such supreme confidence in their own intelligence as to put themselves upon an equal footing with an infinite God; they attempt to declare without possibility of mistake what God would or would not do. If God has power so infinite that we must assume miracles possible with Him, has He not an intelligence so infinite that we must admit our finite minds may be unable to declare with certainty what He might think it wise to do? We find it difficult to decide each day what God would have us do; is it not presumptuous in the extreme for those who do not even seek God's guidance in the duties of to-day to attempt to declare with infallibility what God would desire to do in ages past?

The first thing necessary, if we are to inculcate a belief in the miracle, is to rebuke the egotism that is responsible for the denial of

the miracle—a denial, not on evidence but on so-called principle. It is the mystery of the miracle that leads to its rejection. Some deny the possibility of anything they do not understand.

The mental attitude of those who deny that God would perform the miracles recorded in the Bible is revealed in the statements a modernist professor is reported to have made in a class-room of a theological seminary:

> I put miracles into three classes: First, the things that did happen; second, the things that did not happen; third, the things concerning which I do not know whether they happened or not. I frankly say I do not know.
>
> My earliest doubts about the Bible arose from the Samson story. Samson was a Hebrew athlete; Hercules was a Greek; what was the difference? Could I segregate the Bible miracles from all other stories like them? This was the first question in my mind, and as a lad in the high school I did a courageous thing in saying I did not believe the Samson story.
>
> The same in regard to miracles. Why should I believe a thing when, if told in Buddhistic literature, it would be laughed at? Because miracles are in the Bible, should I draw a fire-line around them and say, "No trespassing for the intellect here"?

Only a few words need be added to make the above understandable. The "I" in the

first line should be underscored several times, and the words "in my opinion" should be added in parentheses after the first and second classes. The only comment needed upon the "beginning" of the professor's doubts as he describes it, is that it was not a beginning of doubt; it was a deliberate decision to discard the Bible as the Word of God. To class the record of Samson's defense of Israel with the stories of Hercules, and the Bible with Buddhistic literature, shows that even at an early age he had dragged the Word of God down from its exalted position, and had come to regard it merely as a man-made book to be accepted or rejected, according to the judgment of one who, regarding himself as a higher authority than the writers of the Bible, desired to reject it.

Only One Argument for the Doubters

There is only one argument that can be made to one who rejects the authority of the Bible, namely, that the Bible is true. So long as he insists on transferring the presumption of infallibility from the Bible to himself, he can discard at pleasure any passage in the Bible which contravenes either his opinion or his desires. Until such an one is brought to the acceptance of the Bible as an authority, we must content

ourselves with the offering of evidence that will strengthen those who have not yet discarded the Bible. As the reason is the faculty relied upon by modernists to justify them in rejecting so much of the Bible as they say they do not like or cannot understand, it may be worth while to point out the inconsistency of those who daily deal without complaint with all the mysteries of life and are disturbed by mystery only when it is connected with religion.

There is a smug self-confidence in the modernists which characterizes their dealings with matters religious that seems to be entirely absent in their every-day dealing with common things. Life, for instance, is a mystery; we know no more about it than we did in the dawn of creation. We have our thoughts, our plans, our hopes, our fears, and yet we know that in a moment a change may come over any one of us that will convert a living, breathing human being into a mass of lifeless clay. What is it that, having, we live and, having not, are like the clod? We know that there is a vital spark within us which, from the very beginning of our existence, is in constant battle against the forces that seek to destroy life. As long as the battle is successful man's possibilities are almost incalculable; but when for

any reason this spark of life is overcome, the body of imperial man returns to the dust from whence it came. And yet, behold the civilization that man has wrought, without making any advance whatever over the ancients in understanding this mysterious thing that we call life.

The case is even stronger; everything with which man deals is full of mystery. We know the lines along which life ordinarily runs and we make our plans accordingly, just as we take into consideration the law of gravitation when we walk or lift a weight of any kind, but we have no way of fathoming that secret thing called life that separates the animate world from the world inanimate. We know, for instance, that a grain of wheat planted in the proper soil at the proper season of the year and surrounded by a proper environment, though seemingly dead, contains a germ of life which, quickened into action, sends tiny roots down into the ground—a task which man with all his wonderful powers could not perform for it—and sends a tender blade up into the air. As the days glide by, each stalk, developing according to a power separate and distinct from that which moves in other stalks about it and yet identical in plan and execution, crowns itself with grains like the one from

which the stalk sprang. At a certain moment, just so many seconds from the moment when germination began, an invisible hand sweeps over the field and paints these grains a golden hue, and the harvest is ready for the reaper. We eat and are satisfied, but no one knows the why thereof or the how.

The radish furnishes us another illustration. A little seed is dropped into soil prepared to receive it and then in a few short weeks we find the full-grown radish; the top is green, the body of the root is white and almost transparent, while on the outside is a delicate pink or red. Whose hand caught the hues of a summer sunset and wrapped them around the radish root down in the darkness in the ground? We eat the radish and we enjoy it, but no one has unravelled the mystery of the journey that it travelled from the seed-bag to the table.

The illustrations can be multiplied indefinitely; the flowers of many colours with as many odours, the fruits of various sizes, shapes, and flavours, the nuts of different varieties and taste—all challenge us to find the life secret which Nature so carefully guards. God has given us the things that we need and He has given us the wisdom necessary to use it; the things that He has revealed to us are

infinitely more important for our welfare than the mysteries which He has seen fit to conceal from us.

So it is with the Bible; no one claims that he can understand everything in the Bible—although we know the Bible better as we read it more and study it—but we know this, that if we will only live up to so much of the Bible as we do understand we shall be kept so busy doing good that we shall not have time to worry about the things that we do not understand. As we become acquainted with God's handiwork, we are so impressed with His infinite wisdom that we can trust Him when we reach the limitation of our own knowledge. A consciousness of the illimitable space between the wisdom of the Almighty and the wisest of men ought to make us slow about setting limits to the power, the purpose, or the plans of the Almighty.

I repeat that the only difficult question of the three proposed is the second one: Would God want to perform a miracle? As soon as one is humbled to the point where he admits that God may desire to perform a miracle, the way is clear for the third question: Do the facts justify us in believing that the miracles recorded in the Bible were actually performed?

Those who believe that the Bible is the Word

of God have no difficulty in believing what the Bible says about the performance of miracles —and, it may be added, that it is just as easy to believe in all the miracles as it is to believe in one. If God is infinite in power, He can perform any number of miracles as well as one, and there can be no degrees of difficulty with such a God. Neither is there any difference in miracles when we come to consider whether God would want to perform a miracle, because our reasons are just as incompetent to decide the question for the Almighty in the case of one miracle as in another. If the prophets of olden time were able to do any of the things described as miracles, they were able to do all the things described as miracles. The calling down of fire from heaven is not unbelievable if one believes that Elijah acted under instructions from God and was thus in position to draw from God's inexhaustible power-plant.

Reference has been made above to the floating axe-head—one of the miracles which a leading modernist seems fond of using as an illustration of the unbelievable. As Mr. McNicol says, man's arm can overcome the influence of gravitation to a certain extent. The tiniest insect overcomes the law of gravitation to a certain extent when it lifts its foot or

wings its flight; is it reasonable to deny that God's arm can overcome the influence of gravitation to any extent when He so desires? If Christ, as he declared, had to exercise for Himself the power that He manifested—power to lay down His life and to take it again—if even the winds and the waves obeyed Him—was walking on the water an unreasonable thing for Him to do?

And so with Jonah and the big fish. A God who can make both man and fish, can so direct them as to make the fish serve the man. We do not wonder at the salmon of the Pacific Coast that, born in the rivulets of the Columbia and other rivers of the coast, float down the stream, go out into the ocean, fatten themselves, and then at the end of four years return and offer themselves for man's table. If so many fish can be directed by the Almighty to serve all men all the time, is it unreasonable that one particular fish should be used to serve God's purpose in dealing with one man?

And is it unreasonable that Daniel could rely for safety upon Him who, having created the lions, could stop their mouths?

The Bible's testimony, like the testimony of an individual, rests for its weight upon its character. The Bible has proved itself to be trustworthy by prophecies fulfilled, by records

that have been verified, and by the influence which it has exerted—an influence that cannot be explained on any theory except that it is the Word of God. It could not have survived the attacks made upon it if it were, as atheists say, "a collection of myths"; it could not have wrought the change it has in the lives of millions if it were a lie. "The hammers used against it have been broken in pieces, but the anvil remains."

Luke tells us (chap. 4) that Christ when tempted of the devil answered, "It is written." Although He spake as never man spake, and had all power and all wisdom, he preferred to quote from the Scripture rather than offer a reason of his own. It must be remembered that Luke says, "Jesus being full of the Holy Ghost," also that He "was led by the Spirit." Christians who are full of the Holy Ghost and are led by the Spirit are the ones who answer unbelievers with, "It is written." Those who are full of egotism and are led by the hypotheses of scientific guessers find little in the Bible that they care to quote.

But there is another proof of the truth of the Bible and, therefore, of the credibility of the witnesses that testify to the performance of miracles, namely, the miracles performed to-day—miracles as marvellous as anything re-

corded in Holy Writ. There is such a thing as a new birth; the heart can be so transformed that it loves the things it formerly hated and hates the things it formerly loved. The feeding of five thousand with a few loaves and fishes is not nearly so great a mystery nor, measured by man's rules, so seemingly impossible as the cleansing of a heart and the changing of a life. The spiritual gravitation that draws a soul toward heaven is just as real as the physical gravitation that draws matter toward the earth's centre. We judge the law of gravitation by the influence it exerts; the proof of the spiritual law is as abundant and as conclusive. If we imagine a line drawn from the lowest plane to which man can descend to the highest point that man can reach, we can assume that every human being is at some point on that line and going in one direction or the other. When we find some beginning under the most unfavourable circumstances and rising, we know that there is a power above that is drawing them: "I, if I be lifted up from the earth, will draw all men unto me." So when we see people beginning under the most favourable surroundings but falling lower and lower, we know that they have not taken advantage of that lifting power which is theirs for the asking.

There are realities in the spiritual world which science cannot explain because spiritual things are spiritually discerned, but these things are no less demonstrable than the things with which science deals.

We affirm, therefore: First, that God can perform any miracle He may see fit to perform, whether it be by laws unknown to man, or by the overcoming of natural forces by forces greater than nature; second, that it is not unreasonable to believe that an infinite God may have reasons for performing miracles that finite man does not now, and possibly never can, comprehend; third, that the evidence of the Bible, which is trustworthy, furnishes convincing proof that miracles have been performed by characters in the Old Testament and by Christ and His apostles, all drawing from the same source of infinite power. Belief in the power of God to perform miracles, in the willingness of God to perform miracles, and in the actual performance of miracles, is confirmed and corroborated by man's experience in his own heart and life, and by his observation of similar changes in the hearts and lives of others.

VII

THE ORIGIN OF MAN

DARWINIAN HYPOTHESIS OF EVOLUTION
DISBELIEF IN THE GOD OF THE BIBLE
SCIENCE FALSELY SO-CALLED
THE PATH OF EDUCATION
ANOTHER PIED PIPER

VII

THE ORIGIN OF MAN

WHEN astronomers discover an eccentricity in the orbit of a planet, they turn their telescopes in that direction in search of the celestial body that is drawing the planet out of its regular course. The evolutionary hypothesis is the unseen influence—not celestial by any means—which is making eccentricities in the religious orbit of Christians.

Or, to use an illustration nearer home, physicians, when they find certain diseases, arthritis, for instance, institute a search for the source of the poison that brings disorder into the body—the teeth, the tonsils, and the sinus being examined first. The evolutionary hypothesis is the source of the poison which is bringing disorder into the Church. Scratch a critic of the Bible and you are sure to find an evolutionist.

In view of the grave importance of the issue raised, let us first consider the meaning of the word evolution. It is quite evident that many believers in evolution do not understand just what the evolutionary hypothesis is. One university professor thought it meant the develop-

ment of a plant from the seed. This is not evolution, but growth, the development being in a circle from seed, through plant, to seed again, just as the egg develops from egg, through chicken, to egg again.

Another professor used the development of the automobile to illustrate evolution; he said it grew from two cylinders to four cylinders, and so on. This is not evolution, but invention. Man can construct a machine and improve it indefinitely, but the machine can neither construct itself nor improve upon itself. The development of the telephone was used by another evolutionist, but the illustration is faulty for the same reason. A short while ago an evolutionist, calling at my house, referred to the progress of man from a state of ignorance to a state of education, as evolution—another error in definition. Man's education is the result of training given by others according to an educational system established by people long since dead. Education does not pass from generation to generation by inheritance; it is acquired by each individual for himself with the aid of others.

What Evolution Has Come to Mean

Evolution, in so far as it enters into the present religious controversy, means one thing

and one thing only, namely, that every living thing in the vegetable and animal world is related to every other living thing, directly or collaterally; that is, that all living things are descended from a common ancestor and, therefore, those on each line are "cousin" to everything descended from the same ancestor along a different line. Darwin taught that all living things developed from "one or a few germs of life" that "appeared" on this planet about two hundred millions of years ago. Some believe that all life descended originally from a single germ. Darwin's son estimated the time at fifty-seven million years; others have estimated it differently, the estimates varying from twenty-four millions to three hundred and six millions. The central thought in evolution is, as Professor LeConte expresses it, "continuous progressive change, according to certain laws and by means of resident forces."

We cannot play fast and loose with evolution. It is a definite system although merely a hypothesis. If we accept evolution as an explanation of creation, we are not at liberty to choose our relatives. If we marry into the family of the underworld—or the world below man—we must accept kinship with every living thing—with animals that are hated as well as

animals that are admired, with the reptiles that are despised as well as with the birds that delight us—even with the pestiferous insects and the loathsome vermin—with the noxious weed as well as with the palatable vegetable and the fragrant flower. Evolution is presented as a world scheme—unless it explains everything, it explains nothing.

Evolutionists are divided into two classes, atheistic and theistic. The atheistic evolutionist has evolution begin at the beginning and account for all development, including life. Theistic evolutionists begin with God, but differ as to the amount of interference they concede to the Almighty. At best, they put God so far away as to rob man of the consciousness of His presence in the life; they weaken, if not destroy, the sense of responsibility; and they discourage prayer. At present the theistic evolutionists are doing more harm than the atheists; they loudly proclaim their belief in God while they discredit the Bible, our only infallible standard of faith and conduct—the Book that gives us our conception of God and our only knowledge of the Saviour. Theistic evolution might be defined as an anæsthetic that deadens the Christian's pain while his religion is being removed.

Before considering the effect of evolution,

when accepted as if it were a fact, let us inquire whether it is supported by sufficient evidence to compel a reasonable person to accept it.

First: What is a hypothesis? It is merely a guess—perfectly legitimate as a guess, but entirely different from a truth or a fact. If Darwin had called his hypothesis a guess it would not have lived a year; but the idea expressed briefly by the word "guess," when inflated into the four-syllable word "hypothesis," has floated for some sixty years upon the surface of public thought. And what is offered as proof that the evolutionary hypothesis, or guess, furnishes an explanation of the origin of the more than a million species to be found in the animal and vegetable world? (Darwin estimated the number of species at from two to three millions.) Nothing but resemblances,—and these resemblances are insignificant when compared with admitted differences.

"Each After Its Own Order"

There is enough similarity between man and the mammals to have raised the question of kinship thousands of years ago, but the proof furnished by resemblances is completely overthrown by one fact, namely, that it has been

impossible to trace any species to any other, notwithstanding the number of species and the resemblances between them. A thousand witnesses may testify to resemblances between a person at the bar and a murderer, but they are of no value if the accused can prove that he was a thousand miles away when the crime was committed. Of what weight, we may likewise inquire, are resemblances when Darwin admitted that he had never been able to connect any species with any other? Huxley declared that no connecting link had ever been found; and only two years ago the same statement was made by Professor Bateson, of Great Britain, who came all the way across the Atlantic to give that information to the scientists of America. Similarity puts us on inquiry, but it does not reveal origins. If we see houses of different sizes, built of exactly the same material, we do not say that the larger grew out of the smaller; we say that the same architect planned them all. Why deny to God the credit for originating species—at least, until one species can be traced to another?

Darwin, impressed by similarity in appearance, thought man a descendant of the monkey family. So many of the evolutionists, even teachers in our colleges, are now denying that

Darwin ever hung man on the monkey family's tree that it may be worth while to give his exact words. He was far more honest than some of his apologists. Here is what Darwin said:

The most ancient progenitors in the kingdom of the Vertebrata, at which we are able to obtain an obscure glance, apparently consisted of a group of marine animals, resembling the larvæ of existing Ascidians. These animals probably gave rise to a group of fishes, as lowly organized as the lancelot; and from these the Ganoids, and other fishes like the Lepidosiren, must have been developed. From such fish a very small advance would carry us on to the Amphibians. We have seen that birds and reptiles were once intimately connected together; and the Monotremata now connect mammals with reptiles in a slight degree. But no one can at present say by what line of descent the three higher and related classes, namely, mammals, birds, and reptiles, were derived from the two lower vertebrate classes, namely, amphibians and fishes. In the class of mammals the steps are not difficult to conceive which led from the ancient Monotremata to the ancient Marsupials; and from these to the early progenitors of the placental mammals. We may thus ascend to the Lemuridæ, and the interval is not very wide from these to the Simiidæ. The Simiidæ then branched off into two great stems, the New World and Old World monkeys; and from the latter, at a remote period, Man, the wonder and glory of the Universe, proceeded.

Thus we have given to man a pedigree of prodigious length, but not, it may be said, of noble quality.

Darwin went so far as to express the opinion that the chimpanzee was more likely than the gorilla to have been the ancestor of man. He says:

In regard to bodily size or strength, we do not know whether man is descended from some small species, like the chimpanzee, or from one as powerful as the gorilla; and, therefore, we cannot say whether man has become larger and stronger, or smaller and weaker, than his ancestors. We should, however, bear in mind that an animal possessing great size, strength, and ferocity, and which, like the gorilla, could defend itself from all enemies, would not perhaps have become social; and this would most effectually have checked the acquirement of the higher mental qualities, such as sympathy and the love of his fellows. Hence it might have been an immense advantage to man to have sprung from some comparatively weak creature.

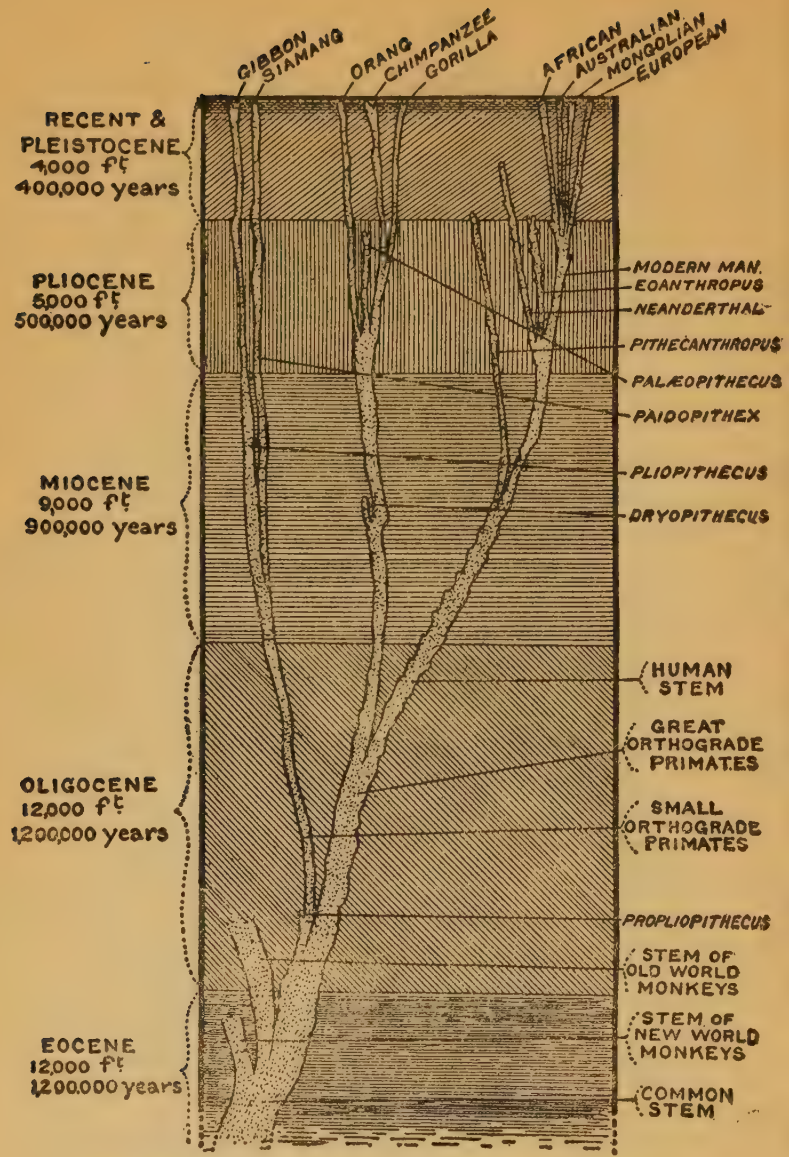
While the evolutionist is prolific in fine-spun theories, there are few better illustrations of attenuated reasoning than the above quotations afford. After locating our first parents in Central Africa, Darwin asks, "But why speculate?" If he had thought of that in the beginning, he would have been saved the trouble of writing the *Origin of Species* and *The*

Descent of Man, both of which are made up of speculations. He used the phrase, "We may well suppose," over and over again, and employed every word in the dictionary that means uncertainty.

At the present time, there is a tendency among scientists to get away from the explanations that Darwin formulated, such as Natural Selection and Sexual Selection, but they accept the same conclusions without giving any explanations whatever. I venture to reproduce on the following page a drawing taken from a recent book, *The Antiquity of Man,* by Arthur Keith. (Lippincott.)

It would be hard to conceive of anything more purely imaginative than this drawing. Without being able to find a single species that can be traced to any other species, these writers of scientific fiction trace relationship and picture lines of descent as if they were abundantly supplied with facts that had come under their own observation. Without being able to establish kinship between any two animals—for instance, the dog and the cat, or the sheep and the goat—they are audacious enough to attempt to connect man with all the animals below him, and then proceed to build a philosophy of life on their unverified guesses.

Of all the arguments that evolutionists use,



Genealogical tree, showing the ancestral stems and probable lines of descent of the higher primates.

they seem to rely most confidently on what is known as the recapitulation argument. The fact that the fœtus (the unborn child) of a human being passes through certain changes from the time of conception until birth has been seized upon by evolutionists as conclusive proof that man has come up through the forms of life to which the fœtus-changes bear resemblance. The argument is not entitled to the weight that is given to it.

First, because the changes in the fœtus do not present a complete recapitulation of the forms through which, according to evolutionists, man has passed; the record is so incomplete that one of the proponents of this argument felt it necessary to forge fictitious proofs in the way of manufactured photographs.

But even if the record were complete, the force of the fact as testimony would be completely overthrown by a more important fact, namely, that each living thing is traceable to a single cell, and that these cells are so identical in appearance that no scientist has yet been able to detect the difference between the first cell of an elephant, a worm, an eagle, and a man. There is a difference, as shown by the development that follows—each developing according to a law impressed upon it at the beginning of its existence—although the differ-

ence cannot be found. As there is no place along this line, from the first cell on to the perfectly developed creature that comes from it, where one living thing can be transformed into another, one is driven to the seemingly necessary conclusion that each species is created distinct and separate by the Author of the Universe.

Evolutionists try to trace evolution in everything, whether physical, mental, or moral, but there is no proof that man advances toward perfection by any fixed law of nature. There is no natural law that insures an improved physical development. What civilized race is a physical improvement on the savage? What race to-day is stronger than the Grecian athletes? President Angell of Yale, himself an evolutionist, even denies that the average man of to-day surpasses the ancients in intellectual capacity. He says:

> So far as we can judge by the evidence in historic times, there is no reason whatever to suppose that the native intellectual abilities of the average American citizen are in any way superior to those of the Egyptians four thousand years before Christ, or to the Homeric Greeks, or to others of the peoples of that general period in the Mediterranean basin, records of whose civilization have come more or less completely to our knowledge. ("The Evolution of Man.")

And so in morals; is that sacred unit of society, the home, better safeguarded to-day from its greatest enemy, adultery?

Christ Himself was not a product of evolution. He appeared suddenly after a barren period of four hundred years, during which time the Jewish race had not produced a great man. Even those evolutionists who regard Him as a superior teacher do not put Him at the top of an ascending scale; they do not claim that He was the outgrowth of, and a slight improvement on, some one nearly as good. He came like lightning out of a clear sky. He revolutionized the philosophy of life and introduced a new era. He had no predecessor; He has no successor. He saves, not by the slow process of education, but by a change of heart —the New Birth.

But the case against the evolutionary hypothesis is even stronger. There is not only an entire absence of evidence sufficient to support the hypothesis, but there is positive evidence that overthrows all the presumptions that have been built upon similarity.

Presumption—Not Evidence

Chemistry is the science that gives us our most intimate acquaintance with nature. It is the business of chemistry to resolve all matter

into its constituent elements and to give us the characteristics and combining powers of these elements. Ninety-two original elements have been discovered, analyzed, and tabulated; so far as we know, every form of matter on the earth and in the earth is one of these elements or a combination of two or more of them. As these elements are isolated so that chemistry can, so to speak, walk all around them, it is, therefore, in position to discover every relationship that exists between particles, atoms, and electrons. If there were in nature such a force as evolution is described as being—a pushing force—an internal urge—that tends to lift all matter from lower to higher forms, chemistry would discover it. The fact that chemistry has never discovered the slightest trace or faintest suggestion of such an upward tendency is proof that it is not there—does not exist.

All of the formulæ of chemistry are mathematically exact and permanent. Take water, for instance; it is a combination of hydrogen and oxygen, H_2O. Water was on earth before any form of life appeared—we know this because no living thing can exist without water. No matter how far back the guessers may go in estimating the time that has elapsed since life appeared on the planet—no matter how

many ciphers they use in estimating the vastness of the period—water was here first, and water has not changed. Neither has anything else changed, so far as chemistry can ascertain. Chemistry places an insuperable obstruction in the path of the evolutionists—it supplies facts that more than answer all the arguments advanced in support of evolution.

The poison-bag of the serpent, the structure of the bird's wing, the battery in the electric ray, and a multitude of other characteristics in animate things cannot be explained by evolution. Anatomy presents convincing evidence that man's body was designed by an Infinite Intelligence and carefully adapted to the work required of him. His eyes, his ears, his heart, his lungs, his stomach, his arteries, his veins, his ducts, his nerves, his muscles—all his parts show that man is not a haphazard development of chance, but a creation, constructed for a purpose.

The evolutionists not only reason without facts, but they reason ridiculously. No book of fiction can compare in imaginativeness with the sober explanations of these guessing scientists. Having rejected the Bible record of creation, they find it necessary to fashion fanciful accounts of impossible changes.

Darwin, for instance, accepting as if true the

proposition that man's brain is superior to woman's brain, attempted to explain it on the ground that man's intellectual powers were developed while he was still a brute by fighting for the female he preferred. Then, forgetting that he had represented the males as selecting the females, he explained that man (whom he supposes to have been once a hairy animal) became a hairless animal—how? By the females selecting the males with the least hair, it being assumed that the females, by unanimous agreement, preferred the males with the least hair; they thus bred the hair off! Must we consider this science, or just a guess?

Evolutionists attempt to explain the eye as a development by chance. The imaginary process by which the first eye developed was as follows: An animal without any eyes happened to discover one day that there was a piece of pigment or freckle on one spot on the skin. The sun's rays also discovered this piece of pigment or freckle as they travelled over the body and, converging there more than elsewhere, made it warmer there than elsewhere; this produced an irritation there instead of elsewhere, and this irritation, in turn, produced a nerve there instead of elsewhere, and the nerve developed into an eye. Then another freckle and another eye. Does any one think

I am trying to libel the intelligence of the evolutionists? Dr. Fosdick, in his little book, *The Meaning of Faith,* says:

> Man has grown up in this universe gradually developing his powers and functions as responses to his environment. If he has eyes, so the biologists assure us, it is because light waves played upon the skin and eyes came out in answer; if he has ears, it is because the air waves were there first, and the ears came out to hear. Man never yet, according to the evolutionist, has developed any power save as a reality called it into being. There would be no fins if there were no water, no wings if there were no air, no legs if there were no land.

Why did not the light waves keep on playing until eyes came out all over the body? There are those who can believe that an eye—that wonderful and beautiful organ—came into being in this way, and yet they cannot believe the miracles of the Bible!

The leg, according to evolutionists, developed also by chance. One guess is that a little animal without any legs one day discovered a wart on the belly—it had come without notices or premonitory symptoms; if it had come on the back instead of the belly, the whole history of the world might have been different. But fortunately this wart came on the belly, and the little animal, finding that it could use the

wart to work itself along, used it until it developed into a leg. And then another wart, and another leg. Why did man stop at two legs while the centipede kept on till it got a hundred?

Not very long ago, a professor in a Pennsylvania college explained to an audience in Philadelphia that we dream of falling because our ancestors fell out of trees fifty thousand years ago; but, he says, we never dream of being hurt when we fall—his explanation being that those who fell and were killed had no descendants, and that we must, therefore, have descended from those who fell and were not killed.

Another scientist announced that the great day in history was the day when a water puppy crawled upon the land, and, deciding to remain there, became a land animal, and man's first progenitor. A dispatch from France announces that a prominent scientist has communicated with the soul of a dog and found that the dog was happy.

They are even trying to bring evolution down to the comprehension of children. Graebner, in his book, *Evolution,* quotes from *Home Geography for Primary Grades* (page 143) an evolutionist's guess about birds, as follows:

Ever so long ago, their grandfathers were not birds at all. Then they could not fly, for they had neither wings nor feathers. These grandfathers of our birds had four legs, a long tail, and jaws with teeth. After a time feathers grew upon their bodies and their front legs became changed for flying. These were strange looking creatures. There are none living like them now.

Is it necessary to believe all this tomfoolery at the risk of being called ignorant if we reject it? Evolutionists, having adopted the hypothesis that everything has developed from one or a few invisible germs of life, feel that it is necessary to explain everything, no matter how fanciful the explanation is. Don't laugh at them; they are doing the best they can; but why do they accept such a hypothesis?

Christianity does not fear any truth that science has discovered or may discover. All truth is of God, whether it is revealed in the Bible or by nature; therefore, truths cannot conflict. It is not truth that Christians object to; they object to guesses put forward without verification and substituted for "Thus saith the Lord." Newton's definition of the law of gravitation deals with a fact, and that fact has done Christianity no harm. It does not contravene a single Bible truth. So with the roundness of the earth; it is a fact, and prov-

able, and it does not disturb Christianity. But evolution is not a fact; it is not provable; it is merely a guess, and a guess that is disastrous to religion. It leads those who accept it to look downward to the brute for interpretations of themselves. Those who believe in evolution regard man as "a bundle of inherited tendencies"—inherited from the beast. A man's whole thought and view of life is revolutionized when he looks to the jungle for his ancestry. He is none too strong when he finds inspiration in the belief that God made him for a purpose, as part of a Divine plan; made him to have dominion, and therefore responsible for every thought and word and deed.

The Logical Result of a Belief in Evolution

The objection to evolution, however, as an explanation of life is not, primarily, that it is not true—many things that are false are scarcely deserving of attention. Neither is the ridiculousness of the explanations of evolutionists the chief reason for rejecting it, although there is more unintentional humour in these explanations than in any intended fun. The principal objection to evolution is that it is highly harmful to those who accept it and attempt to conform their thought to it. Evolution does not ruin all who accept it, neither

does smallpox kill all who take it. In fact, only five per cent. of those who take smallpox die of it. The spiritual mortality among evolutionists is greater than that. Bishop Candler says that a man can be both an evolutionist and a Christian, if he is not much of either.

Darwin furnishes a convincing illustration of the logical result of evolution upon man's thought and life. He began life a Christian, but in order to hold to his hypothesis he found it necessary to discard every vital truth of the Christian religion. In a letter written in his old age and published in his *Life and Letters* he tells the whole story.

He declares that, at the time he wrote this letter, he did not believe there had ever been any revelation, thus rejecting the Bible as the inspired Word of God and Christ as Son and Saviour. But he says in the letter that when (as a young man) he went south on the *Beagle* he was laughed at and called orthodox because he quoted the Bible as "an unanswerable authority on a question of morality." Note the change. In the same letter he also declared himself an Agnostic, adding that "the beginning of all things is a mystery insoluble by us," but he explains that about the time he wrote the *Origin of Species* he believed in a First Great Cause. In this letter he asks a question which

throws some light upon the pathway that he followed in his journey from Christianity to Agnosticism. He inquires:

> Can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions [in regard to God and Immortality]?

He drags man down to a brute level; then he judges man by brute standards and shuts the door of heaven against him. When he first announced his hypothesis he gave God credit for placing the first germs of life upon our planet; later, when he became an Agnostic, he apologized for yielding too much to public sentiment, omitted the word "God," and changed the word "placed" to the word "appeared,"—a word which suits the atheistic evolutionist as well as the theistic evolutionist.

Benjamin Kidd, in his *Science of Power*, says that Bernhardi built his doctrine, "Might makes Right," on Darwin's doctrine, "The Survival of the Fittest." Nietzsche carried Darwinism to its logical conclusion and denied the existence of God, denounced Christianity as the doctrine of the degenerate, and democracy as the refuge of the weakling; he overthrew all standards of morality and eulogized war as necessary to man's development.

Prof. James H. Leuba, of Bryn Mawr College, in a book entitled *Belief in God and Immortality,* asserts that religion is dying out among the educated in this country. To prove it, he sent a questionnaire to the scientists whose names he found in a book which he declares contained the name of practically every scientist of prominence. Relying upon the answers received from those selected in the ordinary way, he declares that more than half the prominent scientists do not believe in a personal God or a personal immortality. Selecting nine representative colleges and universities, he questioned students in the same way and declares that their answers show that only fifteen per cent. of the freshmen had abandoned Christianity, while thirty per cent. of the juniors and forty to forty-five per cent. of the men who graduated had discarded the cardinal principles of the Christian faith. This change toward unbelief was due, in his opinion, to the influence of the cultured men under whose instruction the students passed.

Fairhurst, in his book, *Atheism in Our Universities,* gives evidence of widespread attacks on the Christian religion by teachers in our colleges and universities. Innumerable instances could be given of the influence of this sort of teaching upon young men and young

women who have gone from Christian homes, Christian Sunday schools, and Christian churches into our colleges and universities, only to return with their hearts barren of faith—cynics, agnostics, or atheists. This is the poison which is thinning the ranks of the candidates for the ministry, more than half of whom lose their message while in college and turn from the highest of callings to some line of work that does not require a spiritual vision or the seeming sacrifices that ministers gladly endure because of their love for Christ and zeal for souls.

I recently heard an evolutionist, the head of the Department of Biology, in one of the most prominent colleges in the United States, say in the presence of students that he did not pray and did not believe in revealed religion. One of the leading religious papers reports a survey of one of the large universities which shows that sixty-two per cent. of the men drink, fifty per cent. gamble, and that only ten per cent. are interested in religion. The president of another college is quoted as saying that college students do not pray any more and do not understand the meaning of a personal God.

Within a few months I received a letter from a professor in one of the leading colleges for women in the East enclosing a list of ques-

tions that were to be discussed at a conference there. One question reads as follows: "Is it taken for granted that religion is an obsolescent function which should be allowed to atrophy quietly without arousing the passionate prejudice of outworn superstition?" Shortly afterwards I received a letter from a father (whose daughter attends this college) complaining of the irreligious atmosphere of the institution. Four parents, two fathers and two mothers, have complained to me that their daughters had their faith undermined in another woman's college. What shall it profit a student, boy or girl, if he gain an education and lose a soul?

What the Church especially needs, to-day, is to have its educated boys and girls return from the institutions of learning with their spiritual enthusiasm increased, so that with consecrated hearts and minds they can become the religious leaders of their respective communities. As it is, many if not most return with their interest in the Church lessened or destroyed.

The Church's ministry is suffering because of the paralyzing influence of the brute doctrine of evolution. Where do the modernists begin when they make their attacks upon the trustworthiness of the Bible? They commence with the Mosaic account of man's crea-

tion. This, they say, is antagonistic to scientific thought. To what scientific thought? To the evolutionary hypothesis. Man, according to evolutionists, was not fashioned by the Creator by a separate act, but is a lineal descendant of lower forms of life. The Bible is condemned as false because it is not in harmony with supposed evolutionary processes.

When a modernist attacks the deity of Christ, it is because the evolutionary hypothesis has no place for a Son of God, incarnate in the flesh; the supernatural and the miraculous are rejected because inconsistent with the evolutionary hypothesis. Why is the Virgin Birth disputed? Because it is miraculous and involves the supernatural; it is, therefore, in conflict with the evolutionary hypothesis.

On what ground do the modernists reject blood atonement? Because there is no place in the evolutionary hypothesis for the fall of man. Evolution teaches that man has been rising all the time, and that, therefore, there was never any need of a Saviour, but only a continuity of natural law.

And so with the bodily resurrection of Christ; it is not a matter of interpretation; the language is plain and unmistakable. The bodily resurrection of Christ is denied by modernists because, if admitted, it would make a

break in the slow and continuous development which the evolutionary hypothesis assumes.

When one adopts the evolutionary hypothesis as the basis of his calculations he will, if consistent, progressively reject every vital passage in the Bible and thus drag the Bible down from its exalted position and put it in the class with man-made books. The evolutionist robs the Bible of all authority and makes it but "a scrap of paper," to be accepted, rejected, or amended according to the whim of the reader. That this is the natural and logical effect of the evolutionary hypothesis is becoming more and more apparent as the lines are being drawn in the various churches for the conflict which is to decide whether the churches will defend the Bible as the Word of God and, therefore, authoritative, or make it subject to revision by those who are described as scientists and elevated to the position of a court of last resort. H. G. Wells' *Outline of History* and Van Loon's books show what devastation may be expected when an evolutionist undertakes to rewrite the Bible.

What is the remedy? The right way is so simple that there ought to be universal agreement in adopting it.

What Course Ought Christians to Adopt?

First: Let the questions at issue be openly and freely discussed in every church and before every church unit, from the lowest to the supreme council of the church. Let each church member state his or her position candidly and honestly, leaving the majority to decide what the position of the church shall be. Each church has as much right to determine its position in accordance with the laws governing it as the individual has to determine his position.

There should be no bitterness. Freedom of conscience is guaranteed in this country and the guarantee should never be weakened. Freedom of speech is also guaranteed, and no restrictions on it should be permitted. The individual has a right to think for himself, to believe what he likes, and to express himself as he pleases. But freedom of conscience and freedom of speech are individual rights and belong only to individuals, as individuals. The moment one takes on a representative character, he becomes obligated to represent faithfully and loyally those who have commissioned him to represent them. A man has no more right to misrepresent a church than he has to misrepresent a political party or to misrepresent a business firm that has conferred

authority upon him—no more right to embezzle power than to embezzle money. In proportion as the Church has a higher standard of morals than a political party or a business corporation, just in that proportion should the representative of a religious organization be more scrupulously loyal.

The majority has a right to rule; the minority must acquiesce in the decision rendered, or withdraw and set up its own organization with its own creed or principles or platform—three words that have substantially the same meaning. No evangelical church has ever endorsed the modernist side of any of the issues now before the Church. Until the modernist side is endorsed, the modernists, and not the orthodox members, are responsible for any discord that may enter the Church. Those who stand where the Church has stood for centuries can answer the modernists as Elijah answered Ahab when the idolatrous king upbraided the prophet of fire: "Art thou he that troubleth Israel?" The reply was, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

Second: Stop the teaching of evolution—not as a mere hypothesis, but as a fact—in church schools. It is not a fact, but merely a hypoth-

esis. It is the Church's fault if this poisonous doctrine spreads through schools that are under church control. One test of sanity is to put the suspected person in a tank into which a full stream of water is running and tell him to dip out the water. If he has not sense enough to turn off the inflowing stream of water before he begins to dip, he is declared insane. Can the churches escape a similar judgment if they permit church schools to discredit, during the week, the Bible used in Sunday-school and church?

Likewise with public schools; teachers in public schools must teach what the taxpayers desire taught—the hand that writes the pay check rules the school. A scientific soviet is attempting to dictate what shall be taught in our schools and, in so doing, is attempting to mould the religion of the nation. It is the smallest, the most impudent, and the most tyrannical oligarchy that ever attempted to exercise arbitrary power. Dr. Steinmetz estimated the number of scientists in the United States at five thousand; Professor Leuba puts the number at fifty-five hundred; the American Society for the Advancement of Science claims less than twelve thousand members—that is about one in one hundred of our college graduates, and about one in ten thousand of our

population. These scientists are undermining the Bible by teaching daily that which cannot be true if the Bible is true. These assaults upon the Bible are not based upon established facts or demonstrated truths, but, as has been shown, are built upon cobweb theories as unsubstantial as "the fabric of a dream."

If a teacher of evolution insists that he should be permitted to teach whatever he pleases, regardless of the wishes of the taxpayers, the answer is obvious. He should teach what he is employed to teach, just as a painter uses the colours that his employer desires; just as the army or navy officer uses the equipment provided by the government and directs it against those whom the government desires attacked; just as the public official carries out the will of his constituents. Would a teacher be permitted to teach in any public school in the United States that a monarchy is superior to a government in which the people rule, or to advise pupils that they should not obey the law? If we are so careful not to permit employees of the public to do other things that are objectionable, why should we permit teachers employed by the State to deny the existence of God, whose name we stamp upon our coin—"In God We Trust"—or scoff

at the Bible, which our President uses when he takes the oath of office?

The Legislature of Florida, at its last session, adopted by unanimous vote a joint resolution declaring it contrary to the public welfare for teachers paid by taxation to teach as a fact any hypothesis that links man in blood relationship with any lower form of life.

The Board of the University of Texas has recently resolved that no atheist, agnostic or infidel shall teach in that university. The Governor of North Carolina has refused to allow two biologies to be used in State schools because they taught, one that man came from the ape and the other that man is a cousin of the ape.

We do not interfere with freedom of conscience or with freedom of speech when we refuse to pay a man for teaching things that we think are injurious, especially to the young. Christians are required to build their own colleges in which to teach Christianity; why should not atheists be required to build their own colleges in which to teach atheism? And the same question can be applied to agnosticism, or to any other kind of teaching objectionable to the taxpayers. If the scientists contend that they are simply teaching a scientific interpretation of the Bible, the same question

arises: Why should a few people demand pay from the public for teaching a scientific interpretation of the Bible when teachers in public institutions are not permitted to teach the orthodox interpretation of the Bible? By what logic can the minority demand privileges that are denied to the majority?

Evolution the Menace of Civilization

In conclusion, let me add that there never was a time when the world could less afford to permit the brute doctrine of evolution to go unchallenged; it is the greatest menace to civilization as well as to religion. Belief in God is the fundamental fact in society; upon it rest all the controlling influences of life. Anything that weakens man's faith in God imperils the future of the race. That this is the natural and logical tendency of the evolutionary hypothesis must be apparent to any one; that it is the actual result in many, if not most cases, is proved by Darwin's experience, by the statistics collected by Leuba, and by the observation of any one who has mingled with the students of universities, of colleges, and even of high schools. It is time for the spiritual forces of the nation and the world to unite in opposing the teaching of evolution as a fact; all who give a spiritual interpretation

to life are vitally interested in combating materialistic influences and in defending belief in God, the foundation of all religious faith. The future of the race is at stake.

Darwin's God was nowhere—he could not find him; Darwin's Bible was nothing—it had lost its inspiration; Darwin's Christ was nobody—he had an ape for an ancestor on both his father's and his mother's side. Such a Christ is impotent to save.

Evolution, theistic as well as atheistic, when carried to its logical conclusion, robs Christ of the glory of the Virgin Birth, of the majesty of His deity, and of the triumph of His resurrection. Such a Christ cannot meet the world's needs. Society, brought to the verge of ruin by a godless philosophy—by mind-worship—by learning unsanctified by love—can be revived and reconstructed only by the salvation and leadership of a full-statured Christ, whose code of morality is to endure for all ages, whose Gospel is for all mankind, and whose teachings will establish a universal brotherhood and usher in the day when swords shall be beaten into ploughshares and nations learn war no more.

Printed in the United States of America

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Bryan, William Jennings,
1860-1925.

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